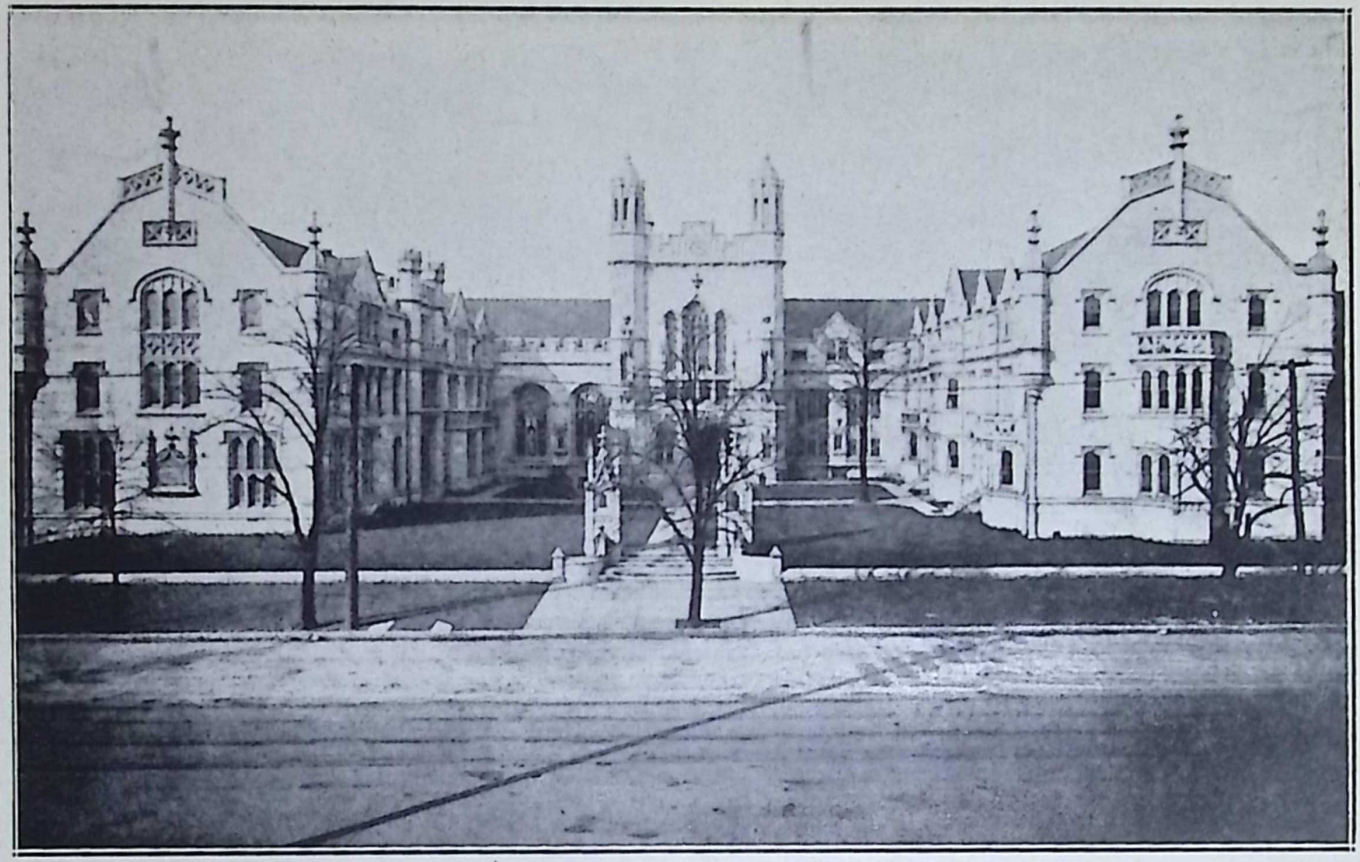
The Louisville Presbyterian Theological Seminary

I. S. McELROY



LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY, 1929

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By

I. S. McElroy, D. D.

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By

ISAAC STUART McELROY

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To My Wife:

WHOSE CORDIAL CO-OPERATION COUNTED SO MUCH FOR THE SUCCESS OF THE SEMINARY MOVEMENT.

FOREWORD

Rev. A. M. Fraser, D.D.

More than a generation of men has passed since The Louisville Presbyterian Theological Seminary came into being. It has become an integral part of the Southern Presbyterian Church and has long been making a notable and distinctive contribution to its work. It is fortunate that the story of the founding of it is to be put into permanent form and that it is written by the Rev. I. S. McElroy, D.D. In preparing his sketch Dr. McElroy makes liberal use of the printed records. But he has supplemented these by an intimate personal knowledge of all the details of the effort, from the first mention of a Seminary for the Mississippi Valley until the time of the consolidation of it with the Danville Theological Seminary, to form the Presbyterian Theological Seminary of Kentucky. In fact he was himself a great part of the movement. As agent of the Synod of Kentucky (U. S.) he raised the initial endowment, without which the Seminary could not have been possible. His wise counsel aided the promoters in all their plans. He served as a

Director from the beginning until the merging of the two Seminaries was effected. His easy-flowing and interesting style gives to the narrative the charm of life.

When he was called by Synod to undertake the work of raising the money, he had no small problem to solve. He had to choose between his pastorate, which was an assured success, and a work which, at that stage, even the most optimistic must admit was an uncertainty. One of the wisest men in the Synod, who was also a most loyal advocate of the new Seminary, a man who had himself canvassed the Synod and knew its psychology, remarked to him with characteristic humor, "McElroy, you will make many warm enemies and cold friends." But he was so felicitous in his approaches to men that he neither lowered the temperature of friends, nor acquired enemies.

When he was asked to explain his success, he replied, "One word will cover it, *faith;* faith in God, of course, but also faith in the cause. I never expect to be refused and I seldom am refused." Here is one illustration. He presented the cause to a lady of considerable means. She asked him how much he thought she ought to give. He said he would like

for her to consider the propriety of giving five thousand dollars. She said she would give him her answer the next day, and that she only wished she could make it ten thousand. When he called the next day, he had the notes for ten thousand dollars ready for her to sign and she readily signed them. Such were the faith and skill of the solicitor and the spirit of the contributor built into the foundation of Louisville Seminary. I place the recital of it here in the corner stone as it were, of Dr. McElroy's all-too-brief historical sketch.

Manse, First Presbyterian Church,
Staunton, Va.

PREFACE

The committee appointed to prepare the New Book of Church Order had been in session at Montreat during the summer of 1924.

When we adjourned to meet at Charlotte for the completing of our report to the General Assembly of 1925, the Rev. C. R. Hemphill, D.D., turned to me with the earnest request that I would write the history of the Louisville Presbyterian Theological Seminary at an early date.

He reminded me that I was the only man still living of those who had been most intimately connected with this movement from its beginning, and who knew all the inside facts.

I promised to do as requested provided my health, which had been at the breaking point, should so far improve as to permit me to render this service to the church.

During the winter of 1926 I wrote a brief history of the Louisville Presbyterian Theological Seminary which was published in the *Christian Observer* of February, 1927, in three parts.

I received many thanks for this small service and

many requests that I would enlarge the history and have it published in a permanent form.

This little book is my compliance with this request from many friends.

I think it contains a correct and concise account of the progress of Presbyterian Theological education in Kentucky from the first settlement at Harrods Fort to this year, 1929.

I hope that notwithstanding its many imperfections these friends will not be greatly disappointed, nor the book fail of a useful mission to the praise of Him whose we are and whom we serve.

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CHAPTER I

Pioneer Presbyterians in Kentucky

TO SECURE a broad and sympathetic acquaintance with any large movement in the church, it is important that the reader should take at least "a bird's-eye view" of those antecedent events, with which it is historically related and of the influences to which it is more or less indebted.

It seemeth good, therefore, and eminently proper that the things contained in this chapter should be set forth, to stir up pure minds by way of remembrance and to prepare the way for the historic sketch that is to follow.

The history of the Presbyterian Church in Kentucky dates from October 1783, when the Rev. David Rice preached the first sermon of his exceedingly fruitful ministry in what was then known as "The Dark and Bloody Ground." This is the English translation for the Indian name, Kentucky.

His text was suggestive and peculiarly appropriate: "The people which sat in darkness saw a

great light, and to them which sat in the region and shadow of death, light is sprung up." A rude log building with split slabs for seats served for the meeting house. The members of the congregation were clad in home-spun raiment of divers patterns and no particular fashion. Every man held his trusty rifle, for the Indians were then in the land.

This first religious service by a Presbyterian preacher was held in Harrods Fort, near what is now the flourishing little city of Harrodsburg. This was the first permanent settlement west of the Alleghaney Mountains and consisted of Capt. James Harrod and thirty-one other brave pioneers.

During the years immediately preceeding this settlement of June, 1774, Boone and Bullitt and Clark and the McAfee brothers and other men of kindred spirit, had made excursions into and surveys of various sections of this Blue Grass country. Their thrilling adventures and tragic experiences furnish as fine material for romance writers as can be found in the early history of any state of our great Republic. Kentucky was the favorite hunting ground and battlefield for the tribes that lived north of the Ohio and south of the Cumberland Rivers.

The reports that these pioneers carried back to their friends in Virginia, North Carolina, Pennsyl-

vania and other states to the east included glowing descriptions of the beauty of this country, of the fertility of its soil, of the richness of its forests, of the abundance and clearness of its streams and fountains of water, of the countless herds of buffalo and elk and other large game, and of rivers full of the finest of fish. These reports were so appealing that an increasing stream of emigrants was soon seen passing from the older settlements to join their friends on the frontier.

In nine years, from 1774 to 1783, the thirty-two men who constituted the first permanent settlement in Kentucky had grown to 12,000, and these had grown to 80,000, when nine years later, June, 1792, Kentucky was admitted into the Union of the sovereign states of our Great Republic. These emigrants had come chiefly from Virginia, but many also came from North Carolina and some from Pennsylvania and other states.

First Presbyterian Church in Kentucky

Among the twelve thousand settlers in and around Harrods Fort in 1783 there was a large number of Scotch Irish Presbyterians who were not content to live without the ordinances of the house of God and the ministrations of a Presbyterian preacher. They sent a petition signed by three hundred and

fifty of their number to the Rev. David Rice, who was then in charge of a group of churches near the Peaks of Otter in Virginia, urging him to come over the mountain and minister to them in their wilderness home. He accepted the call as a call from God and went without gainsaying.

Within twelve months from his first sermon, October, 1783, he had organized three Presbyterian churches known today as Harrodsburg, Danville and New Providence. Two years later the Presbytery of Transylvania was organized with six ministers and twelve churches. In 1802, the Synod of Kentucky was organized with three Presbyteries, thirty ministers, and more than seventy churches. A good growth for sixteen years.

The Rev. David Rice organized the first Presbyterian Church in Kentucky just one hundred years after the Rev. Francis Makemie had organized the first Presbyterian Church in America at Snow Hill, Md., and seven years after the Baptists had organized several churches in what is now the state of Kentucky, and three years before the Roman Catholic colonies were settled near Bardstown and Lebanon. Two Methodist preachers began work among the settlements this same memorable year of 1783, in

which Kentucky Presbyterian Church history has its beginning.

During the first years of its history the Presbyterian Church in Kentucky was dependent, for the supply of its increasing demand for ministers, upon those men in the older states who were willing to brave the hardships and the dangers of pioneer life in "The Dark and Bloody Ground." After David Rice the first to come was Adam Rankin who settled at Lexington. Then came James Crawford who settled at Walnut Hill, and Terah Templin who organized the churches at Lebanon and Springfield, and Samuel Shannon and Cary H. Allen and others.

This source of supply proved utterly inadequate to meet the increasing needs, due to the ever rising tide of emigration. This inadequate supply became especially embarrassing after the McGready Revival of 1800-1803, and again after the revival in 1825-1828. This last named revival began in the New Providence Church under the ministry of the venerable Dr. Thomas Cleland.

Under the pressure of these conditions it was quite common for young men to secure a large part or the whole of their preparation for the gospel ministry under the guidance of some "Approved Divine."

Sometimes this "Approved Divine" was a busy pastor, like Dr. Thomas Cleland, the able and famous pastor of the New Providence Church in Mercer county, who during his strenuous and successful ministry, received the confessions of more than seven hundred converts. While so vigorously prosecuting his pastoral and evangelistic labors, he opened his house for students for the ministry and aided them in the prosecution of their studies. A partial catalogue of his pupils is preserved showing fourteen names of men who filled a large part in the progress of the church in Kentucky. Among these names are Drs. James Barnes, N. H. Hall, John H. Brown, David Todd and others who are equally deserving of honor. "Sometimes his pupils were in narrow circumstances and received their board in his family gratuitously; others at half price, or as it suited their convenience."

Sometimes this "Approved Divine" was at the head of a school, Academy or Seminary, like Dr. John Lyle, Dr. Lewis Marshall and others. These schools rendered a most valuable service to the church in this time of its greatest need and for which they should be held in grateful remembrance.

Some Schools of Pioneer Days

There were doubtless many private and community schools during these days "of which we cannot now speak particularly." Probably those most worthy of mention for the purposes of this story were the Transylvania Seminary at Danville, the Salem Academy at Bardstown, the Bourbon Academy at Paris, the "Buck Pond" Academy in Jessamine county, the Kentucky Academy at Pisgah Church, and the Danville Academy in Boyle County.

Transylvania Seminary was the first chartered school west of the Alleghaney Mountains. It was chartered by the Legislature of Virginia, May, 1780. The Board of Trustees met in Lincoln County, November 10, 1784, and elected the Rev. David Rice, Chairman. This office he held for four years, and until the school was removed to Lexington in 1788. The first session was held in the house of Mr. Rice at Danville, beginning February, 1785. Among his students were two young men who in later years filled a large place in the progress of the church; Rev. Archibald Cameron and Rev. John Campbell.

The Rev. John Lyle was Principal of the Bourbon Academy from 1806 to 1810, and did a fine work for the church in preparing young men for the

ministry. The West Lexington Presbytery in April, 1806, "appointed the Rev. John Lyle Professor of Theology, and all students and candidates under the care of the Presbytery were recommended to him, and were to continue under his direction until the Presbytery should deem them to have acquired a competent knowledge of Theology." Two of the young men from this school became eminent ministers in the Methodist Church South: Bishop H. H. Kavanaugh and his brother the Rev. B. T. Kavanaugh, D.D.

The Buck Pond Academy, in Woodford county, under Dr. Lewis Marshall, assisted by "Dominie" Thompson, was famous in its day and did a work of far reaching influence. Judge Kinkead said of this school, "Some of the ablest men of the state were educated at Buck Pond by Dr. Lewis Marshall and 'Dominie' Thompson. I can name only a few; Dr. R. J. Breckinridge, Dr. Lewis Green, Dr. John A. McClung, Thomas and Charles and Charles A. and Humphrey Marshall, Henry Walter, Christopher Tompkins, James and Rowan Hardin, and General John Hardin who fell at Buena Vista, and many others."

The Kentucky Academy was organized at Pisgah

Church in Fayette county, in a movement to recover as far as possible what had been lost to the Church of God, and to Presbyterians in particular, by the removal of Transylvania Seminary to Lexington, at that time "a hot bed of French Infidelity." It was a fundamental principle with these pioneer Presbyterians that their schools, by whatever name they might be called, should furnish the Church with an educated ministry. It was this that induced them to take so great an interest in the establishing of Transylvania Seminary at Danville. The Rev. John Todd of the Presbytery of Hanover was the leader of the movement before the Legislature of Virginia, and the Rev. David Rice was the Chairman of the first Board of Trustees and the inspiration of the school during its years in Danville. When, therefore, it became evident that the Seminary had failed of its prime purpose as an institution in which young men could secure a Christian education and a reasonable number would enter the ministry, the Presbytery of Transylvania directed the Rev. David Rice to apply to the Legislature of Kentucky for a charter for the Kentucky Academy, to be located at Pisgah Church, in Fayette county. This charter was secured in 1794. The college department soon outstripped the Seminary in Lexington and then, "let

who will or can explain this marvel." "It was inveigled into a union with Transylvania Seminary." This proved not less disappointing and disastrous to Presbyterians than did the removal of the Seminary from Danville to Lexington in 1788.

On December 22, 1798, the Legislature of Kentucky on joint petition of both Boards of Trustees, "amalgamated the two institutions under the name of Transylvania University." The Presbyterian Church surrendered the right of ecclesiastical control, under the stipulated pledge that a majority of the twenty-one Trustees should be Presbyterians, and that the charter should not be altered or repealed, except on the petition of eleven Trustees. This stipulation was ruthlessly violated and this pledge treated as "a scrap of paper," by the Legislature, February, 1818. That body turned out all of the first Trustees and elected in their places twenty-one men, of whom not one was a Presbyterian, and not one was a professor of religion in connection with any church.

With the alertness of 1798, the Synod of Kentucky took measures in October, 1818, to regain their lost ground. They petitioned the Legislature for a charter for a new college to be called Center College and to be located in the town of Danville.

They were opposed by the friends of Transylvania University. The charter was granted but it had been so modified as to place the control of the institution and its funds in the hands of the Legislature instead of the Synod. This charter was granted in 1819, and the school was organized under its own Trustees, but was not accepted by the Synod.

In October, 1823, the Synod met in Lexington and resolved to at once establish an "institution under their own control in which Biblical instruction should be given, and the Trustees and teachers should be of their own communion." Nine Trustees were appointed and directed to confer with the Trustees of Center College and effect a re-organization if practicable, and if the Legislature should refuse to grant a charter, then to proceed with the proposed college independently. This conference was a success, and the Legislature granted all that the Synod required.

The Danville Academy deserves special mention not only because of the good service it rendered to the cause of Christ during those trying times, but especially because of its connection with Center College and thus with the Theological Seminaries of later years. It seems to have been the outgrowth of a school that the people of Danville and vicinity

doubtless organized to supply the need caused by the removal of Transylvania Seminary in 1788.

Judge Samuel H. Wilson, of Lexington, Ky., whose ability and accuracy are well known, has written me on this subject as follows: "By an Act of Kentucky of December 22, 1798, a number of Academies were established and endowed with land of uncertain and, generally speaking, of small value. Such were the 'Newport Academy, the Harrodsburgh Academy, the Stanford Academy, and etc.' " —"Now, the first reference I can find, in a legislative connection, to any school in Danville (other than Transylvania Seminary) is in an act of December 26, 1806 entitled 'An Act concerning the Town of Danville.' "

This Act states "That a seminary of learning hath lately been established in said town of Danville," etc. It provides "That so much of the public square in said town of Danville as is at this time enclosed and all the buildings within the same, shall be and the same hereby are vested in Willis Green, John Rochester, Jeremiah Clemons, and John L. Bridges, as trustees, etc." This language indicates that the Danville school had by or before this year 1806, grown to the dignity of an Academy, and so continued to be until it was ab-

sorbed by Center College under that first and unsatisfactory charter of 1819. By this charter the Danville Academy was closed, and its scant possessions, including a site recently purchased for a college, were directed to be passed to "The Board of Trustees of Center College of Kentucky."

Centre College

It must be kept in mind that while Transylvania Seminary was largely the creature of Presbyterian influences and of the activities of Presbyterian men, and while its first Chairman of the Board of Trustees was a pioneer Presbyterian preacher, and its first session was held in the house of this Presbyterian preacher, near Danville, yet it was not a church school but a state institution. To this fact was largely due the low state of religion and the sad condition of the Church in Kentucky during the last years of the first quarter of the nineteenth century, when to the eyes of sense the cause of Christ was menaced with extinction and saved only by the grace of God through those mighty revivals to which reference has been made.

It was by bitter experience and at great loss that the Church learned the necessity for a Church controlled college, where teachers and teachings would

be promotive of Evangelical Christianity among the students and of an adequate supply of ministers for the increasing needs of the Church. It is not surprising, therefore, that after the disappointing and disastrous experience with Transylvania University, the Synod of Kentucky in 1819 refused to accept the mutilated charter for Center College, and took such action in 1823 as brought that College under the control of the Synod and free from all state interference. That happy result was the more readily secured because the members of the Board of Trustees of Center College while it was a state institution, from 1819 to 1823, were high-minded men who were quite willing at the first favorable opportunity to accede to the condition insisted upon by the Synod of Kentucky, that the College should be in the fullest sense a Church Institution. No man can estimate the importance of that action in its influence upon the after history of the Presbyterian Church.

The College was highly favored in its first four Presidents: Rev. Jeremiah Chamberlain, D.D., from 1823 to 1826, Rev. Gideon Blackburn, D.D., from 1827 to 1830, Rev. John C. Young, D.D., from 1830 to 1857, Rev. Lewis W. Green, D.D., from 1857 to 1863. Dr. Chamberlain took charge when

the environment was most discouraging. His account of the situation is in part as follows: "January, 1823, I embarked in the business of opening the College with one assistant and about ten or fifteen boys. No library, no philosophical apparatus, without globes or maps or any such inducements to invite students. Infidelity was at this time at its zenith in Kentucky.

"In Danville and vicinity it had its advocates, among whom were some of the most talented and influential men of the state. Transylvania University was also at its zenith, under Doctor Holly, whose influence and that of the whole University were on the side of irreligion. The time was so dark that to some there appeared no hope for Centre College. Several members of its board were skeptical or infidel. Drinking, gambling and horse racing abounded in the village and vicinity; and those who were devout and praying persons were generally retired and obscure."

Theological Department

As early as 1824 the charter of Centre College at Danville was amended to make special provision for a Theological department. The trustees were authorized to take the necessary measures to secure funds,

books, etc., "which shall be applied wholly and exclusively to the uses and purposes that may be specially designated by the donors respectively, or to the establishment and maintenance of one or more Professorships of Theology, or other Professorships to be separate and distinct from the internal concerns of said College."

In 1828 the Synod of Kentucky opened the Theological Department of Centre College and elected the Rev. James Kerr Burch, as Professor of Theology, but this arrangement was continued for only one year. The following year 1829 the Synod overtured the General Assembly in these terms: "The Synod of Kentucky having at their last sessions established a Theological Seminary under the charter of Centre College at Danville, do request it to be taken into union with the General Assembly and under its care, on the terms specified in the general principles laid down by the said Synod for which the Assembly is referred to their records."

This overture was referred to a committee consisting of Rev. John Allen and Dr. John Breckinridge whose report was adopted by the Assembly and is as follows: "That they have examined and do fully approve the plan of the said Seminary; and hereby express their sense of the importance of this

institution but at the same time recommend a delay of any application on this subject until the next year, in consequence of the immaturity of their present arrangements." There is no record that the subject matter of this overture came before the General Assembly again for several years. The hesitancy of the Assembly may be explained in part by another bit of Theological Seminary History.

Alleghaney Seminary

The General Assembly of 1825 resolved that it was expedient for the Assemly to establish a Theological Seminary in the West that would provide a ministry for the great Mississippi valley and its tributaries. General Andrew Jackson, of Tennessee, Hon. Benjamin Mills of Kentucky, Hon. John Thompson of Ohio, and Revs. Obadiah Jenny and Andrew Wylie of Pennsylvania, were appointed a committee on survey to examine sites and report to the Directors who had been appointed by the Assembly.

In 1826 the Directors met in Wheeling, Pa., and after considering a number of offers from different states including nine from Ohio, one from Indiana and two from Pennsylvania, decided in favor of Alleghaney, Penn. The competition was sharp. The decision was not satisfactory. The contest was re-

newed on the floor of the Assembly of that year. Hoping to secure harmony the decision was referred to the Assembly of 1827, where the action of the Directors was confirmed. Alleghaney offered $20,000 in installments with 18 acres of land, which acres caused protracted litigation until 1849. This business was fresh in the mind of the Church when the overture from the Synod of Kentucky came before the Assembly of 1829.

Lane Seminary

Another item of history bearing on the movement to establish a Theological Seminary in Kentucky was the acceptance by the Synod of Cincinnati in 1828 of the offer of funds by Mr. Ebenezer Lane of New Orleans for the establishment of a School of Theology in the city of Cincinnati, Ohio. This offer had been made to the Baptist denomination and declined. The Seminary was opened for students in 1832 with Rev. Lyman Beecher and two other Professors in charge. It is a close corporation but to the General Assembly is given a veto power if any Professor should prove objectionable.

Hanover Seminary

Hanover College at Hanover, Indiana, was the outgrowth of the desire of the Presbyterians of that

state to provide an educated ministry for their churches. The school was opened in January, 1827, and the Theological Department in 1830. Rev. John Matthews, of Shepherdstown, Va., was elected Professor of Theology. In 1849 the Seminary was removed to New Albany when an offer was made of $15,000 as an inducement. Probably a larger inducement was the hope of enlisting full support from the Synod of Kentucky. In 1859 this Seminary was surrendered to the General Assembly and removed to Chicago to get farther West from Danville, Lane, and Alleghaney Seminaries. Mr. Cyrus McCormick offered his note for $100,000 as an inducement for removal to Chicago. This was considered at that time a large and liberal offer. It now bears his honored name, the fourth name since its beginning at Hanover.

By removal of the Seminary from Hanover to New Albany (1840) the Synods of Indiana and Cincinnatti induced five other Synods to unite with them in its management and maintenance: Missouri in 1841, Illinois in 1842, Northern Indiana in 1844, Tennessee in 1846, and Kentucky in 1846. In 1848 an arrangement was made between the Directors of the New Albany Seminary and the Synod of Kentucky by which the latter engaged to support one

Professor. The Synod reserved the right to nominate the Professor and to withdraw the endowment at its pleasure. This arrangement was made with some hesitancy and never proved entirely satisfactory. It was of short duration.

CHAPTER II

Danville Seminary

IN 1853 the whole subject of locating a Theological Seminary in the West was agitating the church in the valley of the Mississippi and its tributaries. Mass meetings were held in St. Louis and other cities. Propositions were carried to the General Assembly of that year from St. Louis, Peoria, Nashville, Cincinnati, New Albany and Danville.

The Chairman of the Committee on Theological Seminaries was the Rev. R. J. Breckinridge, D.D., and with him were associated twenty-seven of the strongest men from different sections of the Church: Revs. Wm. Neill, D.D., John Kerr (Ohio), L. W. Curtis (S. C.), W. N. Scott (Va.), R. B. Mc Mullen (Tenn), B. B. Stockton (N. Y.), Gardiner Springs (N. Y.), John Woodbridge (N. Y.), Cyrus Dickson (W. Va.), S. J. Milliken (Fla.), Wm. Hughs (Ohio), Samuel Steel (Ohio), Bradley Phillips (Wis.), John Hudson(Iowa), J. T. Case (Texas), S. J. Baird (Ark.), J. H. Gillespie

(Tenn.), John Newton (Ind.); Elders: John M. Sherrered (N. J.), R. J. McDowell (N. C.), James Blake (Ind.), Charles Axtell, (Ind.), John Reynolds (Ill.), Abraham Wayland (Mo.), Thaddeus Mather (Ala.), Horatio W. Smith, (La.), and W. W. Caldwell (Cal.).

In their report this committee said, "There are in the hands of the Committee: 1. Reports from the Theological Seminary at New Albany, Ind., 2. Reports from the Theological Seminary at Cincinnati, Ohio, 3. Papers containing extracts from the minutes of the Synods of Nashville, Kentucky, Indiana, Northern Indiana, Cincinnati, and Missouri, 4. Resolutions adopted in this city (Philadelphia) during the sessions of this Assembly by Commissioners of this Assembly, by Commissioners and others from eleven Synods in the West and South, met in convocation in this city, 5. A written proposition concerning the endowment of the new Seminary, laid before this Assembly by all the Commissioners in it from the bounds of the Synod of Kentucky. All these documents contemplate the establishment of a new Theological Seminary in the West by the Assembly, and to be under its entire control and care.

"There seems to be no doubt that the entire region

occupied by the seven Synods hitherto united in the control of the seminary at New Albany and also certain portions of the great Valley of the West, which hitherto have not united in that enterprise, are desirous of the interposition of the Assembly for the accomplishment of the object they all seem to have at heart.

"The whole region . . . appears before the Assembly not only voluntarily but emphatically pledged, 1. To the point that the Assembly ought to establish an additional Theological Seminary of the first class in the West; 2. That the Assembly itself ought to determine by a vote of its members at this time the place where it should be built; 3. That no other Theological Seminary shall be set up or carried on in the same general region by our judicatories or people, if the Assembly will now do what is desired of it in the premises, at least until the project of the Assembly shall have had a full trial."

The committee recommended, "That the Assembly will now decide, 1. By a majority of the votes of its members, at what point in the West a new Theological Seminary shall be established by it. 2. That it will establish . . . with the least possible delay a new Theological Seminary of the first class: 3.

That the Committee on Seminaries is charged with the duty of laying before this Assembly . . . a plan for the endowment, etc.; 4. . . . a plan for the organization of the Seminary itself as to Professors, Directors, etc. . . ."

Five cities were put in nomination for the location of this Seminary: St. Louis, New Albany, Danville, Nashville, and Cincinnati. After a protracted discussion of the merits of each place, extending through parts of two days and consuming several hours, Nashville and Cincinnati were withdrawn. The roll was called and the vote announced as 33 for New Albany, 78 for St. Louis, and 122 for Danville, which gave Danville a majority of 11 votes.

Danville was chosen, and "on motion, the Moderator led the Assembly in offering thanks to God for the harmony of feeling in coming to this result and imploring His blessing on the enterprise at this beginning."

Before this choice had been made it had been decided by a vote of 155 to 78, that the new Seminary should be located in the Ohio valley and not West of the Mississippi River. It had also been decided by a vote of 200 to 33 that the Seminary should be located in a slave-holding rather than in a non-slave-holding state. Slavery had been claiming

an increasing amount of attention in Church and State for more than thirty years before the General Assembly of 1853 decided the location of the new Seminary in Danville, Ky. This vote of 200 to 33 doubtless meant that the slavery question should not be considered in deciding the location of the Seminary, and did not express an opinion as to the merits or demerits of slavery.

The Assembly of 1853, decided that the name of the new Seminary should be "The Danville Theological Seminary"; that the first session should begin the 13th day of October following; that the provisional plan fashioned after that of Princeton should be in force until further orders of the Assembly; that four Professors to fill the four chairs mentioned in the provisional plan should be elected by the General Assembly at 10 a. m., Tuesday, May 31, 1853; that the salary of the Professors should be fixed at $1500 a year and a house as soon as the funds of the Seminary would permit of such investment; that the Board of Directors should consist of twenty-seven ministers and twenty-seven ruling elders, any nine of whom should constitute a quorum for business; that a committee of which the Rev. William Breckinridge, D.D., was chairman, should have charge of raising funds for the endowment of

the Seminary: that a committee, of which the Rev. R. J. Breckinridge, D.D., was chairman, should arrange with the Synod of Kentucky and the Trustees of Centre College for the use of their charters and franchises and also to procure from the Legislature of Kentucky an act of incorporation for a Board of Trustees for the General Assembly.

The offer made by the Commissioners from the Presbyteries of Kentucky and submitted in writing to the Assembly of 1853, and accepted by the Assembly, stated: 1. That if the Assembly would erect and sustain a Theological Seminary of the first class, under its own care, to be located in the West, the Synod and people of Kentucky would contribute the sum of $20,000 towards the endowment of one chair in said Seminary irrespective of location; 2. But if the Seminary should be located at Danville, Ky., then the Synod and people of that state would give the sum of $60,000 towards the endowment of three chairs in said Seminary; and would also furnish not less than ten acres of land as a site for its perpetual location; and would furthermore secure to the Assembly by proper covenants the use of such charters and franchises then held or that might afterwards be obtained from the civil authorities of the State of Kentucky, as would enable the Gen-

eral Assembly to erect, endow, manage and carry on perpetually under its own care and control, a Theological Seminary of the first class.

The professors elected by the Assembly of 1853 were as follows: Rev. R. J. Breckinridge, D.D., LL.D., Rev. E. P. Humphrey, D.D., Rev. B. M. Palmer, D.D., and Rev. Phineas B. Gurley, D.D. Doctors Palmer and Gurley declined but the Seminary opened in October with Doctors Breckinridge and Humphrey in charge and Rev. Joseph G. Reasor as Instructor. Rev. Stuart Robinson, D.D., was elected and served two years (1856-8), and Rev. Stephen Yerkes, D.D., was elected in 1857 and served until his death in 1896. There have been a total of sixteen professors and nine instructors during the forty-eight years of the history of this Seminary at Danville, and more than three hundred students have received the whole or a part of their preparation for the Gospel ministry within its walls.

The Presbyterians of the West and Southwest and especially of Kentucky rallied around this new Seminary with an affectionate interest and for the first eight years of its history it enjoyed the blessing of God to a most signal degree. The first session there were twenty-three students in attendance. For the first eight years there was an average attendance

of forty students. Then came the Great War Between the States, and with it the hard times for this School of the Prophets.

Civil War

"No man or men however great or good, could sustain the Institution, at the crisis reached in 1861. It was wrecked, but not utterly amid the storms of civil war." So it is written in the Presbyterian Encyclopedia, page 935. It's doors were kept open for the most part during these four terrible years of internecine strife, but the number of students was greatly reduced.

Of course there were no students from the Confederate States and in 1866 the division of the Synod of Kentucky stript the Seminary of the most valuable part of its constituency. Then the reunion of the Old School and the New School Assemblies in 1869 brought Lane Seminary at Cincinnati into direct competition with Danville in all that remained of its original field. In addition to these very serious handicaps the Institution was at a serious disadvantage from the inadequacy of its financial resources, for its endowments had never been completed. Under these discouraging conditions it continued its work as best it could with few students and a precarious existence for a quarter of a century.

In April 1883 it was found that all the Professors had resigned and departed except one and his resignation was in the hands of the board. After long and earnest deliberation the Board decided that it was not expedient to fill the vacant chairs but referred that subject to the next annual meeting. It was also resolved that the course of study in the Seminary be continued for the next Seminary year under the instruction of one Professor. The only remaining Professor, Rev. Stephen Yerkes, D.D., was requested to withdraw his resignation and continue his services teaching such students in the various branches of Theology as might matriculate under the rules. This request was complied with and this arrangement continued for the following three years.

Joint Occupancy Proposed

In May, 1883, a committee of seven men was appointed by the General Assembly, U. S., to confer with a like committee of the General Assembly, U. S. A., "in regard to any plans or methods looking to the more successful conduct of the work of the church in such regions, and concerning such interests as are more or less common to the two

churches and that this committee report to the next Assembly."

The report of this committee to the Assembly of 1884 contained among other things a "recommendation touching the joint occupancy of Danville Seminary, which is as follows: 'An equal joint use and occupancy of the Seminary by the two branches of the Church (Northern and Southern) by the appointment of an equal number of directors and trustees from each branch and giving to the Southern branch at least an equal number of professors. Should additional funds be raised for the further ondowment of the Institution, each body shall have absolute control of the funds raised by itself, using only the income from each fund for the support of the Seminary;' and that the occupation be in perpetuity, and that the Seminary be removed to Louisville."

The Northern Synod of Kentucky took the following action in reference to the above action of their General Assembly:

"I. The Synod of Kentucky has no direct control over the Danville Theological Seminary and only a limited control of a part of the funds by which it is supported, but the intimate relations that this body has always maintained with this School of the

Prophets located within its bounds, and the deep interest always felt in its prosperity, to the funds of which it has so largely contributed, and by whom it has been so steadily supported, renders it proper for this body to make a public utterance in regard to this institution.

"II. In accordance with the sentiment pervading the action of the Assembly, and in harmony with the cherished feelings of this body, the Synod desires to express its most hearty concurrence in the hope expressed by the General Assembly that an adjustment may be made which will ultimate in the joint and equal occupancy and use of Danville Theological Seminary by the two bodies of the Presbyterian people of God, represented in the two Assemblies, and to accomplish this object this Synod stands ready to co-operate with the Southern Synod occupying the same territory with ourselves, or with the Southern General Assembly, to do what may lie in its power to effect it.

"III. This Synod has learned with pleasure of the appointment of committees by the respective Assemblies to confer in regard to co-operation in common work, and whose attention has been called to the subject of the Danville Theological Seminary, and hereby expresses the hope that these committees

may be able to make such suggestions as will lead to a satisfactory solution of this question.

"IV. As an expression of the fraternal feeling entertained by this body towards our brethren of the Southern Synod and of our desire for a proper adjustment of this and all similar matters, the Stated Clerk of this Synod is directed to transmit a copy of this paper to the Synod now in session in Harrodsburg, and also to the Chairman of the Assembly's committee."

When this action of the Northern Synod came before the Southern Synod the following was adopted:

"The Synod of Kentucky, Southern, recognizes with pleasure, and heartily reciprocates the kindly and fraternal spirit which characterizes the action of our brethren of the Northern Synod, and feel, equally with them, the importance of having an institution for theological training in Kentucky, which shall be fully equipped, ably manned, and in successful operation. In relation to the joint occupancy of Danville Seminary, however, the Synod is precluded from taking any action, or expressing any opinion at the present time, for the following reasons:

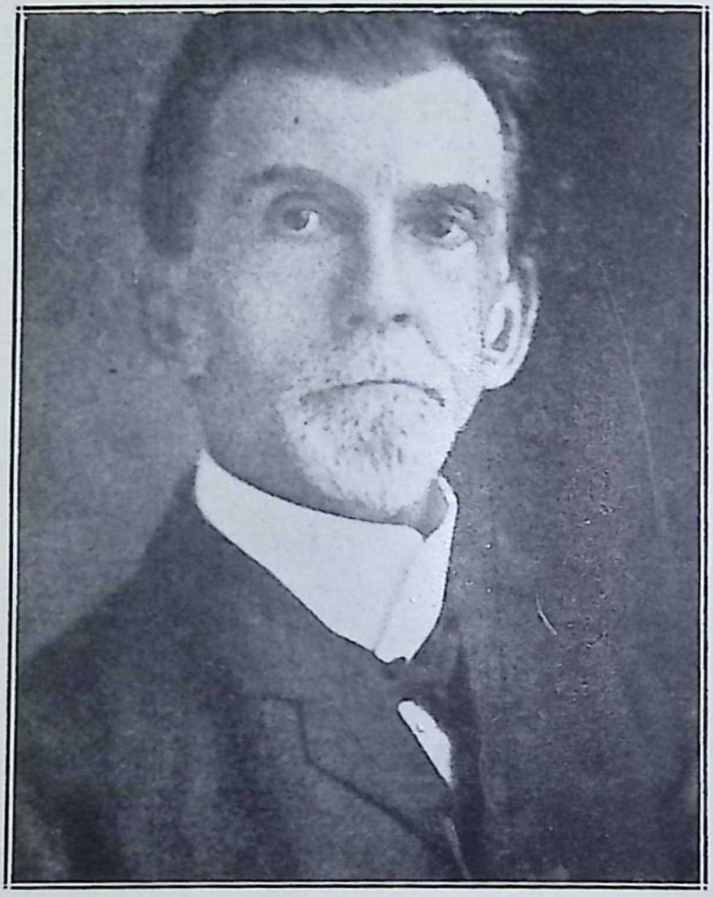
"According to the statement contained in the

paper placed in our hands, the Synod, by which that paper was adopted, 'has no direct control over the Danville Theological Seminary, and only a limited control of part of the funds by which it is supported;' so that it has not the power as it does not propose in this paper, to make any proposition to our Synod, and until such proposition is definitely made by the body which alone has control of the property, it would, of course, be premature for us to give any expression of opinion on the subject."

The two committees referred to above met in conference and sent to their respective General Assemblies, meeting in May, 1885, a report as to the joint occupancy of the Danville Seminary. The Southern Assembly declined to accede to the joint occupancy on the terms submitted and because of "insuperable practical difficulties." What these difficulties were is not stated in the minutes of the Assembly but from the minutes of the joint conference of the committees, it appears that under the plan proposed the Southern Church would be only "a tenant at will," because it contained no recognition of any equitable right of the Southern Church in the endowments and emoluments of the Danville Seminary, and this right the Southern Assembly claimed should be recognized in order to fraternal co-opera-

tion, in the maintenance and control of the Seminary.

The failure of the joint committees of the two Assemblies to agree on a plan for the joint occupancy of Danville Seminary that would be acceptable to all parties concerned was followed by a special effort on the part of the Board to revive the Seminary. The next year the Rev. Claude B. H. Martin, D.D., was elected Professor of Systematic Theology, and Dr. Ormand Beatty and Dr. John L. McKee were elected Instructors for part time in connection with their duties as President and Vice-President of Centre College. In 1887 Prof. John W. Redd and Rev. Clarence K. Crawford were elected Instructors and the latter to a Professorship in the Seminary in 1901. Other changes were made in the faculty up to 1897 but the only Professor added was the Rev. John M. Worrell, D.D., who served from 1890 to 1901, when the Danville Seminary ceased to exist as a separate Institution by reason of consolidation with the Louisville Presbyterian Theological Seminary, located in the city of Louisville, Ky. This belongs to a later stage in our story.



REV. L. H. BLANTON, D.D., LL.D.
Cancellor of Central University, 1880-1901.
Vice-President of Central University, 1901-1907.
A Leader in the Seminary Movement.

CHAPTER III.

The Louisville Presbyterian Theological Seminary

THE Louisville Presbyterian Theological Seminary began its career of service for the Church in the beautiful city of Louisville, Ky., the second day of October, 1893. It was under the joint control of the Synods of Kentucky and Missouri of the Presbyterian Church in the United States. These two Synods were the major parts of the two Synods of Kentucky and Missouri that were divided in 1866. The cause of this division was the same in both Synods.

The division in the Synod of Kentucky occurred in Henderson, Kentucky, October, 1866, after this fashion: When the moderator of the undivided Synod, Rev. R. L. Breck, D.D., called the roll of the members of the Synod in order to proceed with the organization of that body according to the provisions of the Book of Church Order, about one-third of the ministers and elders present declined to answer to their names and to take any part in the proceedings of the Synod. They withdrew from the meeting. At an early hour the next morning they

met on the steps of the church, before the doors were opened, and organized themselves into the Synod of Kentucky in connection with the General Assembly of the Presbyterian Church in the United States of America, as that Assembly is now known. This action was taken by these brethren in obedience to certain resolutions of the General Assembly in session in St. Louis, Missouri, May, 1866, and which are known as "The Gurley Ipso Facto Resolutions."

Ipso Facto Resolutions

They read as follows: "Resolved: That the signers of the 'Declaration and Testimony,' and the members of the Presbytery of Louisville who voted to adopt the paper be summoned and they are hereby summoned to appear before the next General Assembly, to answer for what they have done in this matter, and that until their cause is decided, they shall not be permitted to sit as members of any church court higher than the session.

"Resolved: That if any Presbytery shall disregard this action of the General Assembly, and at any meeting shall enroll, as entitled to a seat or seats in the body, one or more of the persons designated in the preceding resolutions and summoned to appear before the next General Assembly, then that

Presbytery shall ipso facto be dissolved and its ministers and elders who adhere to this action of the Assembly, are hereby authorized and directed in such cases to take charge of the Presbyterial records, etc."

Declaration and Testimony

The "Declaration and Testimony" referred to in these "Ipso Facto Resolutions" was a protest against certain political deliverances of the General Assembly (North) during the years 1861 to 1865 inclusive. It was written by Rev. Samuel R. Wilson, D.D., of Louisville, Ky., and was signed by many ministers and elders in the churches of Kentucky and Missouri, and was formally adopted by the Presbytery of Louisville.

The Synods of Kentucky and Missouri with their twelve Presbyteries refused to execute these "Ipso Facto Resolutions," and were, therefore, cut off from all connection with the General Assembly (North). They continued their organizations and work as independent Synods until they were received into the General Assembly of the Presbyterian Church in the United States (South). The Synod of Kentucky was received at Mobile, Alabama, May, 1869, and the Synod of Missouri at Columbus, Mississippi, May, 1874.

Central University

The question of church property was of necessity involved in this division of these Synods, each of which claimed historic continuity and identity with the Synod to which the property originally belonged. The Supreme Court of Kentucky decided this property question in one way and the Supreme Court of the United States decided it in the opposite way. The latter decision prevailed. It was made public in connection with the Walnut Street Church case. This famous case came to trial in December of 1871. By this decision of the Supreme Court of the United States the Danville Theological Seminary and the Centre College located at Danville, were declared to be the property exclusively of that Synod of Kentucky which was in connection with the General Assembly of the Presbyterian Church in the United States of America. This was the branch of the divided Synod of Kentucky which at Henderson in October, 1866, effected an organization on the steps of the Presbyterian church and proceeded to execute the "Ipso Facto Resolutions" of the St. Louis General Assembly as far as was in their power.

A few months after the decision of the Supreme Court of the United States became public, a num-

ber of the friends of the other Synod of Kentucky, who felt that their Synod should have a college and a theological seminary, met for conference in the city of Lexington, Ky. There they organized "The Alumni Association of Central University" and inaugurated the movement "to establish on a broad and liberal basis, an institution of the highest order, under the auspices of the Synod of Kentucky." The charter and constitution of this University provided for a number of colleges, including a College of Philosophy, Literature and Science, a College of Theology, a College of Law, a College of Medicine, a College of Dentistry and also six preparatory schools.

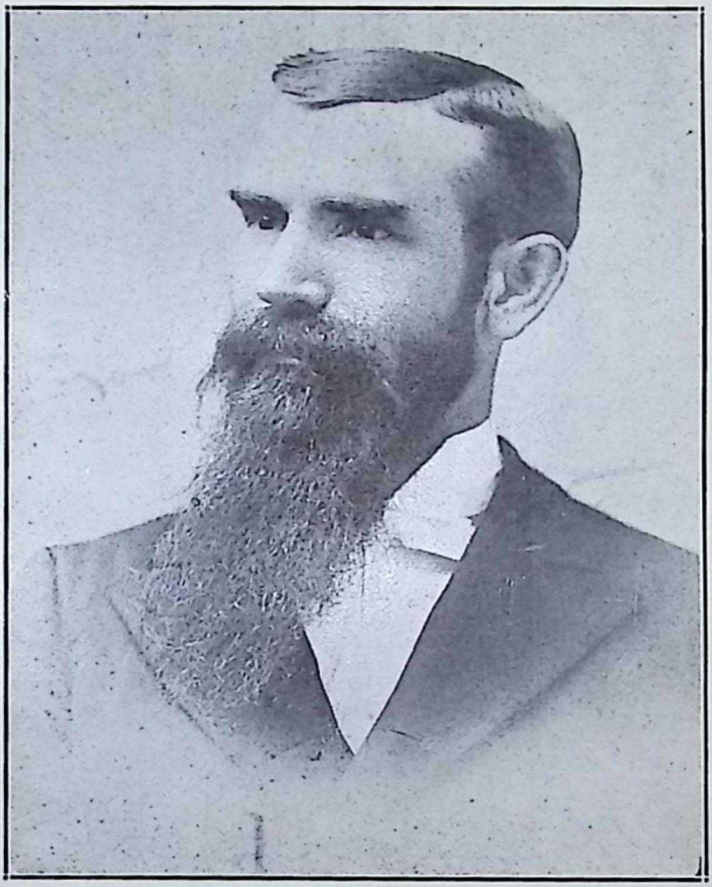
The first of this series of colleges was opened at Richmond, Ky., in September, 1874, with Rev. R. L. Breck, D.D., as Chancellor, and a full faculty of eminent educators. Dr. Breck was succeeded in 1880 by Rev. L. H. Blanton, D.D., who gave twenty-one years of faithful and self-sacrificing labors for the upbuilding of Central University, and when it was removed to Danville according to the terms of the consolidation effected in 1901, he continued to serve as the Vice-President of the consolidated institution, until his resignation, June 11, 1907. He was then past seventy-five years of age

and in feeble health. During his administration as Chancellor, the College of Medicine, the College of Dentistry, the College of Law and three preparatory schools were established.

The College of Theology

The way did not seem clear to undertake the establishment of the College of Theology until the Synod met in Henderson, Ky., in October, 1889. At that meeting it was voted that the time had come when an earnest effort should be made to secure the funds necessary to put into effect the long delayed purpose to establish a College of Theology that would meet the needs of the Church in the valley of the Mississippi and its tributaries.

An urgent call was made upon Rev. I. S. McElroy, D.D., pastor of the Southern Presbyterian church, of Mount Sterling, Ky., to represent the Synod in this important movement. He had recently rendered valuable assistance with Chancellor Blanton in raising an additional endowment fund of one hundred thousand dollars for Central University. After some hesitation this call of the Synod was accepted, his pastoral relation dissolved and his family removed to Lexington, Ky., in January, 1890. During the following three years he visited most of the churches of the Synod, and in many of them held



REV. I. S. McELROY, D.D.
Representing the Synod of Kentucky in the Seminary Movement, 1890-1893.

evangelistic meetings before presenting the cause of the Seminary to individuals for their subscriptions. These were taken, with few exceptions, in the form of negotiable notes.

The Twofold Task

The task of Synod's representative was twofold: to awaken an intelligent earnest interest among the churches in the movement, and then to secure subscriptions for the endowment and equipment for the institution.

The first part of his task was not only the most important, but it was also the part that called for more time and tact than was necessary for the second part.

There was no demand or wide spread desire for a new Theological Seminary in our state. Some of the ministers were opposed to the movement because they thought some plan for joint occupancy of the Danville Seminary could and would be agreed upon by the two Synods of Kentucky.

Others thought that the Union Seminary in Virginia had been brought sufficiently near and accessible by railroad, to meet our needs in the direction of furnishing theological education and training for our ministerial candidates.

The great majority of our ministers and people

did not see any urgency for this institution and did not believe the money necessary for success could be secured. The calls for Central University had been large and frequent and the needs of that institution and of others were still pressing, while the finances of the country were growing annually more stringent and reached a climax in the panic of 1893.

The venerable Dr. James Saunders made quite a journey and spent a whole day to dissuade his young friend from attempting "this useless and impossible task." His fatherly interest was most cordially appreciated and is remembered with affection, but while the task seemed most difficult it did not appear to be impossible.

Others, not a few, regarded this adventure of faith as a doubtful experiment even after the churches had begun to show a real interest in the movement.

Just before the canvass was to be made in the city of Louisville and near the close of the campaign, one of the influential ministers of the Synod said to me with some anxiety in his voice: "I would be very sorry for this canvass to be made in Louisville and then the movement to prove a failure. What do you really believe are the chances for success?"

The answer was to this effect, "We must succeed. There must be no failure. God is in this enterprise and He alone knows how far reaching will be its influence. Our churches are catching the vision and our people are giving their money."

A few months before this conversation, Doctor Blanton, Chancellor of Central University, a man who was more responsible than was any other man for the initiation of this movement to establish a new Theological Seminary, said to the writer: "If this effort should fail, you and I will have to leave the state of Kentucky." This was not spoken from any lack of courage or of faith but from an honest consideration of the situation with its difficulties and discouragements.

The loyal support of the Curators of Central University especially of Doctors Blanton, Bracken, Douglas, Green, Rout, and Col. Bennett H. Young and Mr. A. J. Alexander, was unfaltering and of immeasurable influence in promoting the progress of this enterprise. Otherwise and without the wise counsel, the unfaltering faith and zeal of Doctor Blanton in particular, I do not see how the Louisville Seminary could have been established at that time. He was also the leader in the movement for the consolidation of the education institutions of the

Synod of Kentucky in 1901. Doctor Hemphill, in a letter to Doctor Blanton, June, 1907, wrote: "without your leadership in this important step such a consummation (as consolidation) could hardly have been possible in this generation."

Helpers

Synod's representative had no helpers in securing these funds except the pastors and friends in the churches visited. When the meetings were most fruitful in spiritual blessings the subscriptions were most liberal for the Seminary. The meetings consumed much time, but under the then existing conditions they seemed to be necessary in order to interest the people in the movement and to secure their subscriptions. More than nine hundred sermons were preached and more than five hundred members were added to the churches visited, besides the funds subscribed for the Seminary. It is a pleasure to recall that not one person in a hundred failed to make a subscription. Some gave less than was expected, but others gave more than was expected, and every gift was freely and cheerfully given. No man on a similar mission was ever more kindly treated than was this representative of the Synod of Kentucky, and no man on a similar mission ever gath-

ered from his work more delightful memories with so great a scarcity of unpleasant experiences.

MEMORIALS

Memorial to the Synods of the Southwest

The Synod was so greatly encouraged by the report of their representative that the following action was taken:

"The Synod of Kentucky, in session at Greenville, Ky., October 9, 1891, would respectfully present to its sister Synods of the Southwest the following memorial:

"In the judgment of this Synod, the time has, in the providence of God, now come when that portion of our Church lying along the valley of the Mississippi and its tributaries should have within its own bounds a thoroughly equipped and liberally endowed seminary for the theological training of its candidates for the ministry. Among the reasons upon which this judgment is based are the following:

"I. The only two institutions of this kind which our Church now has are located upon the Atlantic seaboard, too remote from us and from the institutions in which our young men are being educated

to exert that wholesome influence in directing the minds of consecrated Christian young men to the ministry of the Word which, under the blessing of God, the proximity of the theological seminaries has in the history of the past so uniformly exerted.

"II. Owing to the remoteness of our seminaries from us, their inaccessibility except by long and expensive railway journeys, and the relative proximity and accessibility of the theological institutions outside our bounds, there is constant danger, as in point of fact there is increasing tendency, that our candidates for the ministry seek their theological training in seminaries which are not under our ecclesiastical control; and in which, however excellent they may be in other respects, the associations and influences about the candidate are not favorable for his settlement and efficient service in fields in which his services are imperatively needed at home. We believe, therefore, that the establishment and maintenance of a theological seminary of the first-class, at some suitable point in the Southwest, is essential to the full development of the spirit of consecration to the ministry amongst our educated young men, and also to their most thorough equipment for efficient service in the great and growing fields around us.

"III. We believe that with the rapid development of resources and enlargement of wealth in this section, God has given to our Christian people of these Synods ample means with which to endow and equip such an institution, without interferring with any of the great causes of beneficence which are now so properly appealing to them for aid and support. We believe that this cause of theological training is one that lies very near the heart of our people, and that if it is properly presented to them, men of wealth and liberality will be found ready to lay upon the altar of our God the means necessary for the full equipment and endowment of the institution.

"IV. We conceive that the founding and equipment of such an institution need not and should not interfere in any way or trespass upon the work now being done in any of our institutions of learning in theological departments, or chairs of Bible instruction. We recognize the fact that there is a work and an important work to be done along these lines of theological and Biblical instruction. But beyond this, we recognize the fact, equally apparent, that there is imperative need for a theological school of the highest character and upon the broadest and most liberal basis, where our young men who have time and means may find all the facilities for that

thorough equipment and complete furniture which shall qualify them to stand as a bulwark against the tide of heterodoxy and rationalism that is sweeping in upon the Church. The need of such an institution is apparent from the fact that some of our brightest and most gifted young men are now going beyond our bounds in search of advantages of this kind which should be furnished them at home.

"In view of these reasons and others that might be mentioned, the Synod of Kentucky does now memorialize the other Synods lying along the valley of the Mississippi and its tributaries, asking that they, or so many of them as may agree, shall enter with the Synod of Kentucky into a covenant to take immediate steps to open at the earliest practicable moment, at such suitable point as may hereafter be agreed upon, a theological institution to be conducted under the joint auspices and control of the covenanting Synods, and under the supervision of the General Assembly of the Presbyterian Church of the United States (commonly known as the Southern Presbyterian Church), the institution to be known as the Theological Seminary of the Southwest. The institution shall be governed by a board of directors, two or more members of which shall be chosen by each of the co-operating Synods. In this board shall

be vested power to appoint professors and teachers, to prescribe and regulate the course of instruction, and to attend to all other details of government, subject to the review and control of the Synod. The directors chosen by each Synod shall also be trustees to hold in trust for the Synod they represent all the funds contributed within the bounds of that Synod for the endowment of the Seminary—the income of these endowments to be used under the direction of the board for the maintenance of the institution, but the principal to constitute a fund, the title of which is inalienably vested in the Synod from which the contributions to it come.

"In view of the importance of having the institution in a large city of suitable location, climate, and commercial relations, it is agreed between the Synods before entering upon the work of endowment that the Seminary shall be located either in Nashville, Louisville or St. Louis, the one of these cities to be chosen whose selection shall be found to be most available in the securing of endowments, buildings and grounds.

"And that the whole matter may at once assume that definite shape, which its importance and the urgency of the case demand, the Synod of Kentucky

does hereby make to the other Synods the following alternative propositions:

"1. If any one or more of these Synods will agree to open next fall, either in Nashville or St. Louis, a Theological Seminary with suitable buildings and grounds and an additional endowment of one hundred thousand dollars, the Synod of Kentucky hereby agrees to enter into full co-operation in the management of the institution, to commend it to the patronage of its Presbyteries and to throw open its churches to such representatives as the board of directors may send seeking aid in its endowment and equipment for service.

"2. If it should be consistent with the views of the Synods that the institution be located at Louisville, and these Synods will pledge themselves to enter into full co-operation in its management, to commend it to the patronage of their Presbyteries, and to throw open their churches to such representatives as the board of directors may send seeking financial aid, then the Synod of Kentucky does hereby obligate itself to furnish, in addition to what may come from the other Synods, suitable buildings and grounds in the city of Louisville, and $100,000 endowment with which to begin operations next fall.

"Should it be the pleasure of the Synods to whom this memorial is sent, to enter into this co-operative union, they are requested to appoint committees of conference as to details, and also to arrange for special meetings to elect members of the board of directors as soon as a charter can be obtained."

Certified copies of this overture were carried to these Synods by the following members of the Synod of Kentucky: To the Synod of Missouri, by Doctors Blanton and McElroy; To the Synod of Mississippi by Doctors McElroy and J. L. Caldwell; to the Synod of Memphis by Doctors Witherspoon, McElroy and J. C. Molloy; to the Synod of Nashville by Doctors Hemphill and Guerrant; to the Synod of Arkansas by Doctor Green and Col. Bennett H. Young.

In each Synod there were those who wanted to return a favorable answer to this overture, but these members were fewer and their influence weakest where faith in the Theological Department of the Southwestern Presbyterian University was the strongest, and that was in the Synods of Louisiana, Mississippi and Tennessee.

The majority of the brethren in these three Synods did not then see, as they have since come to see, that this Theological Department at Clarks-

ville, Tennessee, could not meet the growing needs of our growing Church in the Valley of the Mississippi and its tributaries, and that the situation was making an imperative demand for a thoroughly equipped and largely endowed Seminary located in one of our larger cities. Hence their unwillingness to accept the Kentucky proposition.

This was evident in the speech of the able minister and former curator of the Southwestern Presbyterian University, who led the minority in the Synod of Missouri; and in the speech of the professor of Southwestern Presbyterian University, who led the opposition in the Synod of Louisiana; and especially in the remarkable speech of a curator of Southwestern Presbyterian University, who was also an elder in the Presbyterian Church, Clarksville, Tenn., and whose speech in the Synod of Mississippi at Memphis was one of the finest example of special pleading, I doubt not, ever delivered in any ecclesiastical gathering of modern times.

These brethren were fully convinced of the wisdom of their position, which has since been abandoned by the discontinuance of their Theological Department in 1918, and by the removal of their University to the splendid City of Memphis, Tenn., in 1926.

At this writing these Synods are lined up in their official connection with theological education as follows: the Synod of Missouri is united with the Synod of Kentucky in the control of the Louisville Presbyterian Seminary and has been from the founding of this Institute in 1893; the Synod of Tennessee is one of the controlling Synods of the Louisville Presbyterian Seminary and has been since 1926; the Synod of Alabama is one of the controlling Synods of the Columbia Seminary, and also, since 1922 of the Louisville Seminary; the Synods of Arkansas and Louisiana are identified with the Austin Theological Seminary in Texas.

Charter and Constitution Adopted

Those appointed by the Synod of Kentucky to present the memorial to the other Synods of the Mississippi valley were received with utmost courtesy and consideration and given ample opportunity to present the views of the Synod of Kentucky with assurances of its willingness to co-operate with these Synods in the establishment of a theological seminary to be located in Nashville, or St. Louis, or Louisville, or in any other city upon which all the Synods might agree.

The Synods of Arkansas, Missouri and Nashville

appointed committees of conference to take the whole matter under consideration and report to their respective Synods at their next annual meeting. The Synod of Kentucky at its next annual meeting, which was held in the city of Louisville, October, 1892, elected a provisional board of directors and instructed them, in association with such directors as might be appointed by the Synod of Missouri, and by any other co-operating Synod or Synods, to take the steps necessary for the opening of a theological seminary at the earliest possible date.

The following March (1893) the Synod of Kentucky in a meeting called for the purpose of receiving and acting upon a charter and constitution for the Louisville Presbyterian Theological Seminary, prepared and proposed by the provisional board of directors, did receive, consider and adopt the same. The Synod of Missouri took similar action at its regular fall meeting, and elected ten directors to serve with the ten directors who had been elected by the Synod of Kentucky. These twenty directors constituted the first board of directors of the Louisville Presbyterian Theological Seminary under the joint control of the Synods of Kentucky and Missouri in connection with the General Assembly of the Presbyterian Church in the United States.

The First Year

On October 2, 1893, the Louisville Presbyterian Theological Seminary began its first session with a faculty of six choice professors and with thirty-one students in attendance. For the first two years the dormitories consisted of two residential buildings bought for the purpose and conveniently located. These were soon found to be unsatisfactory and quite inadequate for the increasing attendance of students. During these first two years the only class rooms available were the sabbath school rooms of the Second Presbyterian Church. These rooms were graciously offered by the session of that church and gratefully accepted by the directors for the seminary. In addition to the free use of its sabbath school rooms, and the large gifts of certain of its members, this noble church consented for its beloved pastor, Rev. C. R. Hemphill, D.D., to give a large part of his time as Professor of New Testament Exegesis during several of the first sessions of the Seminary. For the sympathy and assistance so necessary to the success of the institution, during those days of stress and strain and financial stringency, and which were so cheerfully given, the friends of this Seminary should forever hold in grateful re-

membrance the Second Presbyterian Church of Louisville.

Material Progress

When the representative of the Synod of Kentucky in this movement made his final report, he stated that he had delivered to the treasurer of the seminary for the endowment fund $104,411 in negotiable interest bearing notes; also that he had with the assistance of Chancellor Blanton and Doctor Hemphill secured from friends in Louisville $43,000 for the equipment fund. This was the total of the financial assets of the seminary at its opening, except a promise by Mr. A. J. Alexander that when the representative of Synod should secure for the endowment fund one hundred thousand dollars he would give an additional one hundred thousand dollars for that fund. This he did before the close of the first year.

The limited income of the seminary was supplemented by annual gifts from loyal friends for the support fund and for the students' aid fund in particular. The attendance of students was from the beginning so far in excess of expectations as to create a financial embarrassment that would have seriously crippled the institution had it not been for

the liberality of these loyal friends who never failed to respond to every call for help. These calls became less frequent as gifts and bequests were received for the endowment, the equipment and the scholarship funds. One of the earliest and most valuable of these gifts brought into the possession of the Seminary a most desirable property on the corner of First and Broadway. This was brought about by the liberality of Mr. W. H. Haldeman, an unfailing friend, and was the beginning of a home for the seminary on a parcel of ground that has since been so adorned with stately memorial buildings as to make that corner a beauty spot in a beautiful city.

With the opening of the third session the refectory and the class rooms were removed to the recently purchased property on the corner of First and Broadway, but the two dwellings on Second street continued to be used for dormitory purposes until subsequent bequests enabled the authorities to erect the elegant dormitories that are now the joy and comfort of the students of this institution. About this time two large bequests were received, and others at later dates, until the assets of this seminary had, in eight years, increased to several hundred thousand dollars, with a comfortable home and

a splendid library of six thousand volumes, including the valuable libraries of Rev. J. B. Adger, D.D., Rev. R. S. Symington, D.D., and Rev. Stuart Robinson, D.D.

Mr. W. T. Grant was the first and only treasurer of the Louisville Presbyterian Theological Seminary, (1893-1901). His services were of immense value and cheerfully rendered without remuneration. The bequest made by him and his noble wife, Mary Robinson Grant, was the largest that this seminary ever received, and probably the largest that has ever been received by any theological seminary in the South, or by any educational institution of our Church. Their names are preserved in the Grant-Robinson Memorial Building and in the memories and affections of the friends of this institution.

The Faculty

This Seminary was peculiarly fortunate in securing for its faculty, at the very beginning, men of large influence in the Church, of attractive personality, of recognized piety and scholarship, and with experience as successful pastors and teachers. The confidence and interest of the Church was evidenced by the large attendance of students from the opening day of the first session to the day of consolida-

tion. The only serious change in the faculty during these eight years was caused by the death of the gifted and beloved Prof. T. D. Witherspoon, D.D. It was the third day of November, 1898; a sad and distressful day to the seminary. His work was distribued among the other professors until a successor could be chosen. Rev. J. S. Lyons, D.D., pastor of the First Presbyterian Church of Louisville, was secured to teach the class in Homiletics during the remainder of that session, which he did most acceptably and without remuneration. The faculty consisted of the following:

Rev. Thomas Dwight Witherspoon, D.D., LL.D., Professor of Pastoral Theology, Homiletics and Biblical Introduction.

Rev. William Hoge Marquess, D.D., LL.D., Professor of Old Testament Exegesis and English Bible.

Rev. Charles Robert Hemphill, D.D., LL.D., Professor of New Testament Exegesis.

Rev. Francis R. Beattie, D.D., PH.D., LL.D., Professor of Systematic Theology, The Standards and Apologetics.

Rev. Edwin Muller, D.D., Professor of Church History and Polity.

Rev. Thompson M. Hawes, D.D., Professor of Elocution.

Librarian, Thomas Dwight Witherspoon. Intendant, Francis R. Beattie.

Brief biographical sketches of these professors will be found on pages 91-115.

The Student Body

The location of the seminary, its superb faculty and its manifest response to a great need, attracted students from many states. There were thirty-one in attendance the first year, of whom four were graduated that session with the B.D. degree. The second year there were fifty-two students in attendance, of whom eight were graduated with B.D. degree. The third year there were sixty students, of whom fifteen received the B.D. degree. The fourth year there were sixty-seven students, of whom twelve received the B.D. degree. The fifth year there were forty-one students, of whom eleven received the B.D. degree. This decline in the attendance of students was due to the limited financial assistance that the seminary was able to give students seeking the advantages of this institution. The lack of sufficient students' aid fund was one of the embarrassments of these early years. So large an attendance of stu-

dents was not expected or provided for. The board was forced to adopt a plan of student aid furnished by "scholarship based on merit and self-support." This plan has some advantages and was a necessity, but it necessarily reduced the number of students in attendance.

In the report of the board of directors to the Synod of Kentucky, October, 1900, are these words: "The board is profoundly thankful to God that the seminary under its charge has during the seven years of service to the Church had the privilege of doing so much for the advancement of the Kingdom of Christ in the world, in training many young men for the ministry." They might have added that among these eighty-five young ministers there are eight foreign missionaries and some of the most successful laborers in home mission fields and not a few choice pastors of important churches. It may not be amiss to give the names of a few as samples for their respective classes: Eugene Bell, J. L. Logan, W. W. Akers, L. E. McNair, T. S. Clyce, Wm. Crowe, Jr., J. H. Henderlite, J. S. Sibley, H. W. McLaughlin, Wm. F. Junkin, E. F. Abbott, C. A. Logan, J. O. Reavis, G. W. Jurey, J. H. Taylor, Gilbert Glass, W. M. Morrison, H. L. Hickman,

Henry H. Sweets, E. H. Moseley, C. O. Groves, I. F. Swallow, C. C. Carson, John Little, Harry Myers, W. R. Potter. Other names might have been selected of men who are every way as worthy of mention as these, but these are given as samples for the whole.

Honorable Mention

The writing of this bit of history has brought vividly to mind many of the most pleasant experiences in a delightful ministry and the faces of friends enshrined forever in bright and happy memories. To relate some of these experiences and record the debt of gratitude due to these friends for their cheering sympathy and cordial co-operation, is a temptation that presses hard and is resisted only at a real sacrifice of personal pleasure. In almost every church that was visited one or more of these friends was used of God to convert an arduous task into a pleasant experience and a strenuous service into a joyous ministry. It is not through forgetfulness nor lack of appreciation that these are omitted while special mention is made of a few to whom special honor is due because of the help they gave at the crisis of this movement. That crisis came in Louisville after a successful canvass had been made of the other churches of the Synod and when the mone-

tary conditions of the country were at their worst. They had been bad and growing worse for more than a year. Never were financial conditions less favorable for such a canvass as had to be made at that time. Would the Presbyterians of Louisville, under these unfavorable and trying conditions, furnish the funds necessary for even a modest home for this young school of the prophets? They had been left to the last of the canvass for this very purpose and a financial crisis was on the country. It was also the crisis in this movement.

The situation was serious in the extreme; more serious than the average reader can realize. The people throughout the Synod had become greatly interested in this "adventure of faith." Their subscriptions had been made with cheerful generosity. Their expectations were large, and now everything depended on the success of this canvass in Louisville in the face of an almost unparalleled financial panic. Only they who have led an important enterprise under similar circumstances can understand how some of us felt.

It was decided that a conference should be held of choice men of influence in the city, before whom the whole situation should be clearly stated, and their endorsement secured, if possible, for the can-

vass now so important and imperative. The final success of this canvass in the city of Louisville was largely due to the success of the first of these conferences. The success of that conference was principally due to the influence and liberality of one man.

Col. Bennett H. Young was recognized as a man of very great influence and of large leadership among the Presbyterians of Kentucky and especially of Louisville. It was exceedingly important that his presence and approval should be secured for our first conference with some of the prominent Presbyterians of the city, called to consider ways and means for providing a home for the new Seminary, which we hoped would come to its birth in a few months.

The conference was called to meet in the parlors of Mr. George Swearingen on Broadway. Promises of their attendance had been secured from a number of the persons whose presence was most desired. Late that afternoon Doctor Blanton came to the writer and said, "You must go and see Colonel Young, and get him to come to the conference tonight. I have done my best to make him see the importance of his presence, but he stubbornly refuses to come. He says everybody knows that he is a bankrupt, financially smashed by the L. & N. Railroad,

and in no condition to make a subscription to anything, and, therefore, he will not come. Go and get him to come."

Colonel Young was seen and reminded in strong language of the promises he had made to "stand by" the writer and "back him up" if he would undertake this task and how relying on those promises he had resigned his church and sold his residence, and placed his family in a boarding house and given himself to this work without stint and regardless of cost or sacrifice, and "now when the crisis is at hand and Colonel Young's presence and endorsement is so greatly needed as to seem almost vital to the success of the enterprise, surely he cannot forego his promises and prove unfaithful to his friend."

To this appeal he said in substance, "Well, if you put it that way I guess I will have to come, but I will feel mean to be there and have no money to give."

I said, "Your presence means more than money and that is all we ask of you."

The conference moved off cautiously, for the panic of 1893 was at full tide, and business men knew not what a day might bring forth.

At the psychological moment, when something was needed to give some enthusiasm to the meet-

ing, Colonel Young arose and made one of his finest arousing short speeches, and closed with a reminder of his financial losses and with an offer like this: "I have a few acres of land in the suburbs of this city that represent all of my material possessions, and if you will take a mortgage on that land for my subscription, I will give $2,500 towards founding a home for this Seminary." The effect was electric. It inspired others with courage. The conference was a success. A good start was given to the Louisville canvass. This also was a success. The largest subscriptions were from H. B. Haldeman, $10,000, from George Swearingen, W. T. Grant, and B. H. Young each $2,500. The remainder was raised in subscriptions of $1,000 and less.

It was with peculiar pleasure that the many friends of Colonel Young saw that, by his large legal practice and remarkable business ability, he recovered from his financial reverses and was as prosperous as before; a reminder of the Scripture which says: "them that honor me I will honor," saith the Lord. One day several years after the conference referred to above, he said, "I made and lost one fortune and by the good hand of my God upon me I have made another."

That canvass in Louisville was the toughest task

I have ever been called to tackle in a ministry of more than half a century. Victory was achieved "by the good hand of my God upon me," and the active co-operation of Doctors Blanton and Hemphill, and the liberality of Messrs. W. H. Haldeman, W. T. Grant and George Swearingen and Col. Bennett H. Young. While all did well these six men deserve special mention.

In this connection mention should be made of the faithful and efficient services of Rev. J. G. Hunter, D.D., and of Rev. J. S. Lyons, D.D.; the one as the first and only president and the other as the first and only secretary of the board of directors of the Louisville Presbyterian Theological Seminary until the consolidation in 1901. Mention has heretofore been made of the valuable services of Mr. W. T. Grant, the first and only treasurer of this institution, and I do not know any form of words that would adequately express my great appreciation of his encouraging sympathy and of the cordial hospitality of his home during that trying winter when he and his good wife adopted me as a member of their family.

A Remarkable Record

When the small beginning and slow progress that have almost without exception characterized the

early years of all theological seminaries are recalled, the history of the Louisville Presbyterian Theological Seminary will appear as a remarkable record. Columbia Seminary began with one professor and five students and had only three professors at the close of three years. Union in Virginia began with one professor and seven students and did not have three professors until 1831. Princeton began with one professor and eight students and did not have three professors until the close of its tenth year. Something very similar to these facts marks the early history of almost every theological seminary in our country, except this Louisville Presbyterian Theological Seminary.

Here we have an institution that began with six professors and thirty-one students, that had sixty-seven students in attendance the fourth year, forty-seven students as the average for eight years and a total of ninety-one graduates. This remarkable record justifies all that was claimed in the memorial to the Synods of the Southwest anent the need of our Church in the valley of the Mississippi and its tributaries for a thoroughly equipped Theological Seminary located in or near one of our largest cities. At that time there was not a seminary of our Church located in a large city. Since then all of our semi-

naries have profited by the example and the remarkable record of the Louisville Seminary.

A Disappointment

The men who had been charged with the movement for the establishment of the Louisville Theological Seminary were confident that the institution should be located in or near a large city, and that the faculty should contain, from the beginning, as many as possible of the outstanding men of our Church.

We knew that Rev. W. W. Moore, D.D., of Union Theological Seminary, then located at Hampden-Sidney, Va., was in full accord with our views. He was interviewed and accepted the offer of a chair in the Louisville Theological Seminary corresponding to the chair he was then filling with so great distinction in the Union Seminary.

He requested, for personal reasons, that his acceptance be not made public until the meeting of the Union Seminary board. This request was granted and observed.

When the board met they refused to accept Doctor Moore's resignation, and held him bound by a by-law that required several months' notice. He urged his ignorance of this by-law which had not been

enforced when Doctor Dabney resigned to go to Texas. They replied that an exception was made for Doctor Dabney because his health required immediate change of climate.

Doctor Moore immediately wired for a meeting of those in charge of the Louisville Seminary. He appeared in person and explained the situation. He expressed himself as greatly embarrassed and disappointed. His position was appreciated, and no fault was found with him, nor with the Union Seminary board, but the loss to the new Seminary was keenly felt by those in charge.

To meet this loss the chair of Theology and Apologetics was offered to and accepted by Rev. Francis R. Beattie, D.D., a native of Canada who was a professor in the Columbia Theological Seminary and had been for the two preceding years.

Thus Doctor Beattie with his capacity for practical affairs and his special fitness for the chair of Theology was brought to Louisville, While Doctor Moore was left at Union to secure the removal of that institution to Richmond, Va., in 1898.

Doctor Moore frequently said to the writer that the success of the Louisville Seminary was his great-

est argument in securing the removal of Union Seminary to Richmond. May it not be said that the remarkable success of Union Seminary since the removal has had much to do with the removal of Columbia Seminary to Atlanta, Ga.?

CHAPTER IV

First Faculty

DURING the autumn of 1890, it became known that eight young men of the senior class in Central University would be students for the ministry in the Presbyterian Church Their names do not appear in the lists of the students of the Louisville Presbyterian Theological Seminary, but their place in the history entitles them to honorable mention, and they are as follows: Eugene Bell, Rutherford E. Douglas, John R. Cook, William Crowe, A. P. Gregory, H. B. Harrison, D. Clay Lilly and John Van Lear.

That these choice young men should somehow be held together and form the middle class in the Seminary, that we hoped would be formally opened in the fall of 1892, was a thought that deepened into a conviction with Chancellor Blanton and Doctor McElroy. Under this conviction they requested a conference with the Curators of Central University, when it was agreed that we should secure the best man available to take charge of this class in the

fall of 1891, and with the assistance of certain professors in Central University, give them a first year course in preparation for the ministry. It was understood that this man would be the first professor in the faculty of the new seminary.

Several prominent ministers were considered for this very important position. When it was known that two of these would be commissioners to the General Assembly of 1892, Synod's representative was sent to that Assembly with instructions to investigate and report as to their qualifications and probable availability. Chancellor Blanton was making inquiries in other directions.

It was decided to offer the place to the Rev. Alexander White, D.D., with the understanding that he would be the Professor of the Bible in Central University, and pulpit supply for the First Presbyterian Church of Richmond, Ky., until the Seminary should be organized as a separate institution. After some necessary correspondence, Doctor White seemed to regard the proposition with favor, but for some reason he was unwilling to render a decision. Then Synod's representative was sent to interview him in his home in Lexington, Va., and to set before him the largeness and attractiveness of this move-

ment so as to secure, if possible, his immediate acceptaince.

This interview was a most pleasant experience and a temporary success. The cordial reception I received from Doctor White and his charming wife, and their sympathetic interest in my presentation and appeal, caused me to forget for the time, all the discomforts of the journey from Louisville, Ky., to Lexington, Va. It was a visit never to be forgotten among my most delightful memories of a short stay with exceptionally pleasant people.

When the time for the coming of the afternoon train, that would carry me back to Kentucky, drew near, I said, "what shall I say to them by whom I am sent?" Doctor White answered and his wife smiled her approval: "We accept the call, and will be in Richmond, Ky., on or before the first of this coming September." It was an appropriate conclusion for a happy occasion. A few days later this decision was reversed, for reasons satisfactory to all concerned. Doctor White wired his declination, and nobody blamed anybody for anything that had been said or done. We were sorry but had no complaint to make. He preached the baccalaureate sermon for us at the close of the session of Central

University a few weeks later, and everybody was well pleased.

Then it was that some one suggested that it might be possible to persuade the Rev. T. D. Witherspoon, D.D., beloved and successful pastor of the First Church, Louisville, Ky., to resign his important charge for this more important position in the launching of this Theological Seminary. We all recognized the eminent fitness of Doctor Witherspoon for this particular work, and it was decided to make the effort to secure his services. Doctors Blanton, Hunter and McElroy constituted the committee charged with the duty of prosecuting this call. By previous agreement each man had his particular phase of the case to present. The effect was a favorable impression that soon became a settled conviction.

After a few days spent in prayerful consideration of his duty in this situation, Doctor Witherspoon signified his acceptance, and began at once to arrange for the removal of his family to Richmond, Ky.

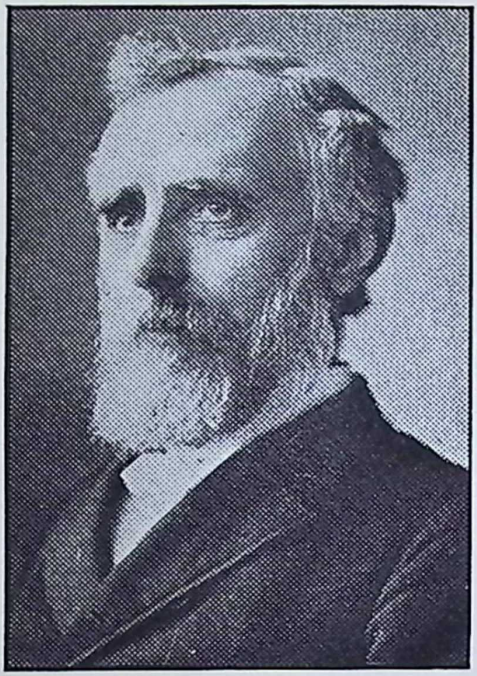
Here he had charge for one year of that "first class" of ministerial students. He was ably assisted by two professors of Central University: Rev. L. G. Barbour, D.D., and Prof. Charles Crook. Doctor

Barbour was one of the finest teachers of Hebrew in the Church, and Professor Crook was equally good as teacher of New Testament Greek.

When those in charge of the movement for this new Seminary learned that the Synod of Missouri, and possibly other Synods in the Valley of the Mississippi, might be disposed to unite with the Synod of Kentucky, in the founding, and maintaining of a Seminary, to be located in or near some large city, and that would meet the needs of our church in this large and growing section of our country, it was decided to postpone the organization of the Seminary for another year.

It was also decided to discontinue the Theological class, and advise these young men to enter the middle class in Union Seminary, Virginia. This they did and were found to be thoroughly equipped for the high stand they took in that famous School of the Prophets. Probably no theological class of the same size ever made a better record in the Seminary, or rendered more faithful and notable service for Christ in the church than is true of this class.

In the pages that follow will be found short sketches of the members of the first faculty presented in the order in which their names appear in the early catalogues of the Seminary.



REV. THOMAS DWIGHT WITHERSPOON, D.D., LL.D.

Professor in the School of Homiletics
and Pastoral Theology 1893-1898. Died
in office November 3, 1898.

Rev. T. D. Witherspoon, D.D., Litt.D.

Professor Witherspoon might well be called the senior member of the first faculty of the Louisville Presbyterian Theological Seminary, if we count the two years of most valuable service he rendered to this cause as Professor of the Bible and Teacher of Theology in the Central University at Richmond, Kentucky.

Thomas Dwight Witherspoon, a lineal descendant of John Knox, of Scotland, was born at Greensboro, Ala., January 17, 1836. He was reared after the most approved standards for the rearing of children then prevalent, and so effective among Presbyterians of that age. He was prepared for college in the famous training school of Professor Tutwiler, of Green County, Ala. He graduated with honor from the University of Mississippi in 1856. Probably no student ever left that great institution more beloved and admired by professors and fellow-students than was young Witherspoon.

When he was twenty-three years of age he entered the Columbia Theological Seminary, where he took the three years course and graduated in 1859. He began at once to minister to the Oxford, Miss., Church, to which he had been called by a very flattering vote. On the 23rd day of that same month of

May he was ordained by the Presbytery of Chickasaw and installed as pastor of this church. His ministry here was largely attended and appreciated by the students of the University. He was one prophet never without honor among those who knew him most intimately.

When the Civil War came upon our country, the young pastor of the Oxford Presbyterian Church enlisted, with the other young men of his community, in the Confederate army. He enlisted as a private in the famous Lamar Rifles, and also served as chaplain for his command. He served with distinction to the end of the bloody conflict, and was greatly used of God in ministering to his fellow soldiers of the comforts and saving grace of the Lord Jesus Christ.

After the close of the Civil War he was the beloved and successful pastor of the Second Presbyterian Church, of Memphis, Tenn., (1865-1871); of the Tabb Street Presbyterian Church of Petersburg, Va., (1873-1882); of the First Presbyterian Church of Louisville, Ky., (1883-1891); and of the First Presbyterian Church of Richmond, Kentucky, (1892-1893). He was Chaplain of the University of Virginia (1871-1873), where his ministry was made memorable for the influence he exerted during

a revival of religion that left an abiding influence upon the campus life of this great institution. His crowning work was as professor in the Louisville Presbyterian Theological Seminary from its founding in 1893 until his lamented death in 1898.

He was chairman of the committee charged with the oversight of the Evangelistic work of the Synod of Kentucky (1884-1887) and again from 1895 until 1898. His administration of this great work was marked by zeal, statesmanship and signal sucsuccess. He denied himself the rest of a summer vacation and during the last years of this service he spent his summers in the mountains with bands of his students sharing with them the hardships and labors of what was then a difficult work.

During the last months of his ministry an insiduous disease, that baffled the knowledge and skill of the physicians, fastened upon his frail constitution, and brought him sweet release from earthly labors. It was near the hour of nine on Thursday evening, November 3, 1898, that he passed through the portals of Glory. His beloved wife was there, to whom he had been married in January, 1866, and who had been his faithful helpmeet through all his arduous ministry. Their eight children were all there; including the wife of Dr. J. O. Reavis of our

Foreign Mission staff, and the wife of Rev. Eugene Bell of our Korean Mission. In the sacred quiet of his own home this gifted and consecrated servant of Christ fell on sleep, full of labors and honors and greatly beloved in the Church he served so devotedly.

He exerted a large influence for good by his contributions to religious papers and magazines and reviews. He was also the author of two valuable books, "Children of the Covenant" and "Romanism." He received the degree D.D. from the University of Mississippi in 1867 and in 1885 he received the LL.D. degree from the same institution. He was chosen Moderator of the General Assembly in 1884 and presided with marked ability.

From all parts of the Church came expressions of admiration and affection and of profound grief at the loss entailed by the home going of this consecrated and greatly gifted servant of our Lord.

Dr. John N. Waddell wrote, "a more lovable character I have never known." Dr. F. R. Beattie wrote, "he had very few equals as a sermonizer and as a preacher, if he had possessed a deep rich voice, he would have had a few superiors in this generation as an effective popular pulpit orator."

The *Christian Observer,* in an excellent editorial, called attention to the various elements of character

REV. WILLIAM HOGE MARGUESS, DD., LL.D.
Professor in the School of Old Testament Exegesis and in Fullerton Alexander School of the English Bible and Biblical Theology, 1893-1909.

in this greatly gifted man and indicated that his most distinguishing trait was "his combination of great gentleness with great force of character. While a man of strong determination for the right, he never wounded by any thoughtless or ill-tempered word. Sweetness and strength in him were beautifully combined."

Rev. William Hoge Marquess, D.D., LL.D.

Professor Marquess, son of William Henry and Anne Lacy Hoge Marquess, was born in Sparta, Tennessee, February 22, 1854, and "finished his course" in New York City, at the evening hour of worship, the tenth day, of April, 1921, being the second Sabbath of that month.

The early death of his father left the care and training of four young children to their mother, who was a sister of the Revs. Moses D. and James J. Hoge, and a granddaughter of the great Moses Hoge who was for some years President of Hampden-Sidney College and the first Professor of Theology in the Union Theological Seminary of Virginia. She was richly endowed by nature and by grace, by inheritance and association and training for her large and important task, which she was enabled of God to perform with all the fidelity and

success of a wise and sympathetic and consecrated christian mother.

William, her first born, was ordained by the Presbytery of Missouri, in 1877, and was one of the limited number of distinguished ministers of the Presbyterian Church who, having secured their preparation for the ministry "under an approved Divine," and without the advantages of a Theological Seminary, have been called to positions of great influence in the Church.

After his graduation from Westminster College in 1873, he spent four years in preparation for the gospel ministry under the personal influence and instruction and training of his cousin, the Rev. James H. Brooks, D.D., of St. Louis, Mo. The Biblical teachings and impressive personality of Doctor Brooks played a large part in moulding the character and shaping the scholarship and determining the direction of the ministry of Doctor Marquess.

His first charge was the Keytesville and Brunswick Churches in Chariton county, Mo. After two years in this field he accepted the call to the large and important church in Fulton, Mo. In this college town his ministry was most fruitful. During the last eight of his fifteen years in this pastorate he

was also the President of Westminster College, until he accepted a call to an important chair in the Louisville Seminary at its opening in 1893.

For sixteen years, from 1893 to 1909, and until failing health forced him to seek a complete and protracted rest, he served this Institution with tireless energy, marked ability, and to the delight of all concerned. His resignation was accepted by the Board with great reluctance and effectionate sympathy.

After two years spent at Virginia Beach recuperating his broken health, he accepted the call to become the Dean of the Teachers' Training School and Professor of the English Bible in the White Bible School of New York City. This position he was filling with his well known ability and fidelity, when he received the call to come up Higher.

His response to that call, as he sat resting in a pew before going into the pulpit to preach was cheerful and instantaneous. It was a painful shock to all except to himself and especially to his beloved wife (nee Eliza Buckner) with whom he had spent more than forty happy years, and to their two children, William Hoge Marquess, Jr., and Eliza Marquess.

Professor Marquess was a man of many rare

gifts, of large attainments, and of great spiritual force. His capacity for acquiring information was prodigious, and the tenacity of his memory and its ready response to his will was a marvel to his friends and his students.

In the Memorial adopted by the Synod of Missouri, October 13, 1921, we find these among other beautiful words of appreciation: "As a scholar his attainments were remarkable for their extent, variety, and thoroughness. He read seven or eight languages, was familiar with all history, understood the movements of Science and Philosophy, was profoundly versed in Theology, and above all, was an extraordinarily thorough student of God's Word. His mental movements were notable for their extreme rapidity. His quickness of mind was rarely equalled, yet this was accompanied with accuracy and depth of thought which never handled any subject with shallowness."

The Memorial adopted by the faculty of the Louisville Presbyterian Theological Seminary contains this beautiful and truthful tribute: "Doctor Marquess was a man of God; descended from a godly ancestry, nurtured in a Christian home, consecrated from youth to age to the Lord Jesus Christ, and moving always among his fellowmen as God's man.

He was a man of the Book, all his life long an eager, reverent and unwearied student of God's Word; mighty in the scriptures, saturated with their spirit, able expositor and unsurpassed teacher of the heavenly Truth they contain. He was a man of prayer. In prayer's vital air he lived and toiled; from God he drew grace bravely to endure and to achieve; an intercessor having the meek and lowly mind of Christ, serving rather than being served; in honor setting his brethren before himself; clothed in the robes of humility. He was a lover of books and of men, of all things true, beautiful and good. A knightly Christian gentleman, a great hearted loyal friend, he has passed from us to the presence of Him he loved best."

Similar tributes of appreciation could be quoted from Doctor Sweets, Professor of Theology in the White Training School and from many others but enough has been given to enable the reader to form a fairly correct picture of this truly great and good man, and of the large contribution he made to the early success of the Louisville Presbyterian Theological Seminary.

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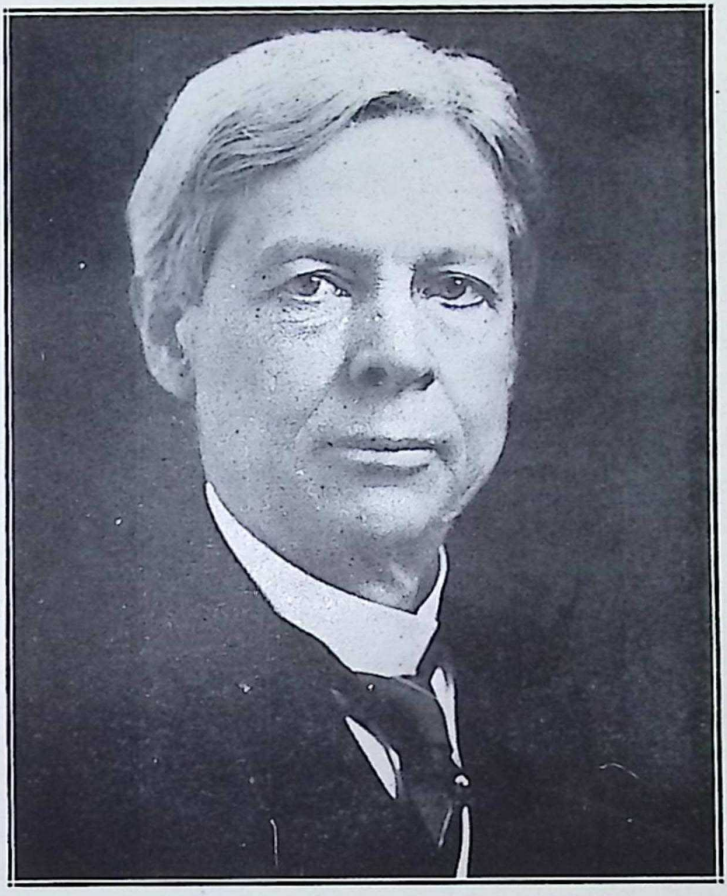
Rev. Charles Robert Hemphill, D.D., LL.D.

Prof. Charles Robert Hemphill enjoys the unique distinction of being the one man who has held his same chair in the Louisville Presbyterian Seminary from 1893 to 1901 and then in the Consolidated Seminary that bore the name of the Presbyterian Theological Seminary of Kentucky, from 1901 to 1928 and now in this same Seminary, which in 1928 took back the former name of the Louisville Presbyterian Theological Seminary.

He was born in Chester, S. C., April 18, 1852. His parents, James Hemphill, and Rachel Brawley, were of that Scotch Irish stock that came from Ulster, Ireland, to America, during the first half of the eighteenth century. His early education was secured in the private schools of his native town. He received his college training in the University of South Carolina and in the University of Virginia. After completing his collegiate course (1871) he began the study of law under the guidance and instruction of his father who was for more than sixty years a member of high standing in the Chester bar. Feeling called to preach the Gospel, he entered the Columbia Theological Seminary from which he was graduated in May of 1874.



REV. CHARLES R. HEMPHILL, D.D., LL.D.
President 1910-1920; Dean 1920—; New Test. Exegesis 1893— Church Polity 1901—; Homiletics 1901-1923; Religious Education 1913-1920; Pastoral Theology 1901-1903.

He was instructor in Hebrew in the Columbia Theological Seminary four years, and then resigned to accept a Fellowship in Greek in the John Hopkins University. Here he profited by the instruction of the famous Greek professor, Dr. Basil T. Gildersleeve during the session of 1878-1879. He was the popular professor of Greek and Latin in the Southwestern Presbyterian University from 1879 to 1882, and of Hebrew and Greek in the Columbia Theological Seminary from 1882 to 1885.

On the 24th day of May, 1885, he preached his first sermon as pastor of the Second Presbyterian Church of Louisville, Ky., made famous by the ministry of the eloquent Dr. Stuart Robinson. After fourteen fruitful and happy years this relation was terminated with regrets of pastor and people and only in response to the urgent need of the Seminary for his whole time. He had been giving a large part of his time and thought to this young Seminary for the preceding six years and when his whole time was needed he consented for the severing of those tender ties that bind a loving pastor and a devoted people. This was the summer of 1899. Homiletics, Pastoral Theology, and Church Polity were now added to his chair of New Testament

Exegesis. He was relieved of Pastoral Theology in 1903 and of Homiletics in 1923.

When in 1910 the Board of Trustees decided that it would be to the best interests of the Seminary to have a President, Doctor Hemphill was promptly and unanimously elected to this office without disturbing his relations as teacher. His administration continued for ten years (1910-1920) and was a marked success. At the same time that his resignation as President was accepted he was elected Dean of the Seminary, which office he now holds.

Doctor Hemphill is now in the forty-fourth year of his teaching. He has followed this vocation longer than any other theological instructor in the Southern Presbyterian Church, except Dr. George Howe of the Columbia Seminary who served in this capacity for fifty-one years.

No living man has been more intimately and influentially connected with this Seminary for so many consecutive years, than has Doctor Hemphill, and for that reason this institution is more indebted to him than to any of his superb fellow professors for its spirit and remarkable growth in all that goes to the making of a great school of the prophets. He has been with it all the years of its life and his wise counsels, his ripe scholarship, his Christian char-

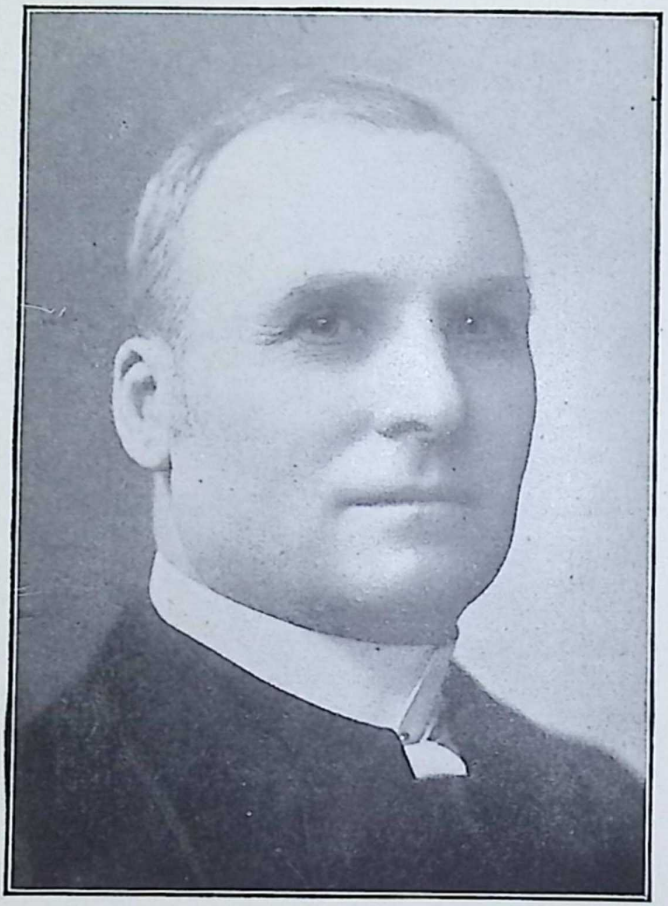
acter and his winsome personality have had much to do in moulding its policies and guiding its activities to the attainment of its present high place among the Seminaries of Theological learning in America.

His students scattered abroad in many sections of our country remember his "keenly analytic mind, his richly sympathetic heart, his wondrously delicate touch in any difficult situation," his inspiring example of fidelity to conviction combined with a rare courtesy toward those holding opinions not in accord with his own, his cheerful and reverent piety that gave to his personality an unforgettable charm, and they love him. This is true not only of his students but also of many others, for he is one of the best loved men in the city and the state of his adoption, and in the church he loves so devotedly and has served so faithfully.

He has received many honors from his church in recognition of his works and worth. He was elected Moderator of the General Assembly of 1895 and of the Synod of Kentucky at its centennial meeting in 1902. He was sent by the Assembly of 1896 as one of the representatives to the General Council of the Reformed Churches Throughout the World Holding the Presbyterian System, which met that year in Glasgow, Scotland. He served as a member

of the International Sabbath School Lesson Committee from 1902 to 1914, and as member of the ad interim Committee on the new Book of Church Order from 1921 to 1925, and as a Trustee of Centre College from 1907 until the present time. He is now chairman of the Board. His honorary degree of D.D. was conferred in 1884 by Davidson College, N. C., and by Central University of Kentucky, and the degree of LL.D. by the Hanover College, Ind., in 1895, and by Westminster College in 1898.

On the first day of September, 1875, Doctor Hemphill was united in marriage to Miss Emma Louise Muller of Columbia, S. C., who proved to be a light in his home, a joy in his heart, and an inspiration in his life for almost forty-five happy years and until the fourth day of April, 1920, when she passed into the Father's house where are many mansions and the fullness of joy.



REV. FRANCIS R. BEATTIE, PH.D., D.D., LL.D.
Professor Systematic Theology, Apologetics and Standards, 1893-1906.

Rev. Francis R. Beattie, Ph. D., D.D., LL.D.

Professor Beattie, son of Robert and Jenette McKinley Beattie of Edinburg, Scotland, was born at Guelph, Ontario, Canada, March, 31, 1848. After his graduation from the Toronto University in 1875 and from the Knox Theological College in 1878, he was ordained by his presbytery and installed pastor of the Baltimore and Cold Springs Churches, Ontario. His second and last pastorate was the Brantford Church, Canada. In each of these pastorates he spent five useful and happy years, and saw many young men enter the ministry as a result of his influence and labors.

Immediately after the close of his pastorate in the Brantford Church in 1888, Doctor Beattie became a member of the Southern Presbyterian Church, where he spent the last eighteen years of his very fruitful life, in the labors chiefly of professor and author. The ease and promptness and thoroughness with which he accepted and assimilated the principles and spirit of this church were a surprise and a delight to his friends. "Among all her noble sons she never had one more faithful and loyal than this son of her adoption."

From 1888 to 1893 he was professor of Apologetics in the Columbia Theological Seminary. His

ministry in this trying place coupled with his scholarship and his earnest Christian character made it plain that he was a man peculiarly fitted for a place in the faculty of a young Seminary that was facing difficult problems.

When, therefore, the message came from Dr. W. W. Moore that the Board of Trustees would not release him from his obligations to the Union Seminary of Virginia, those in charge of the Louisville Seminary movement turned at once to Doctor Beattie, who accepted the call and began his ministry in Louisville in the fall of 1893. The peculiar problems and trials that beset this young Seminary during the first years of its history furnished a situation in which the splendid gifts of this greatly gifted man were called into action and used of God in a signal manner for the advancement of his kingdom on earth.

These thirteen years as a member of the First Faculty of the Louisville Presbyterian Theological Seminary were the most laborious, joyous and useful years in Doctor Beattie's intensely earnest and most fruitful life. He had a perfect genius for hard and sustained work, in which he seemed to find delight, and which he performed with marked ability. This side of his character will not be fully

understood except by those who know something of the many and diverse relations he sustained and which called for time and thought and labor. In addition to the duties of a Professor in the Seminary there were those of the Editor, the Preacher, the Presbyter, and Author, the Review Writer, and others of a no less exacting nature including for several years membership of the Western Section of the "Pan-Presbyterian Alliance."

Among his many publications those best known are the following: Utilitarian Theory of Morals, Calvinism and Modern Thought, Christianity and Modern Evolution, Presbyterian Standards, Apologetics, which last is a text book in a number of Theological Seminaries.

The call to "Come Up Higher" came to Doctor Beattie just before mid-night of Monday, September 3, 1906. The day before he had preached two splendid sermons and had spent the morning of Monday in editorial work and seemed to be enjoying his usual good health. That night he complained of physical discomfort and the physician was called, but the time of Doctor Beattie's departure was at hand. The suddenness of his home going was a great shock not only to his beloved wife, Lillie Satterwhite Beattie, and his two children whose mother,

Mary Graham Beattie, had then been nine years in heaven, but also to a large circle of friends and admirers in the city of Louisville and in the Church at large.

The *Christian Observer* of September 19 said, "It would be impossible for us to print all the tributes we have received to the memory of Doctor Beattie."

A few extracts from a few of these tributes will furnish a fitting finish for this brief sketch.

Doctor Mullens of the Southern Baptist Seminary said: "Doctor Beattie's life was related to the Christian community in a manifold way. There was no high undertaking that failed to enlist his sympathy. . . . His life was a beautiful union of force with love and of sweetness with strength."

Dr. Carter Helm Jones said, "Beautifully symmetrical in his development, he was one of the wisest, stronges, gentlest of men I ever knew. His intellect was superbly trained, and he rose into the imperial company of scholars, philosophers, preachers, theologians, and authors. And yet withal so winsome in his personality, so broad in his sympathy, so tactful and gracious in his temper that he was an ideal citizen and friend."

The editor of the *Christian Observer* said, "Doctor Beattie was conspicuous for force and earnestness

combined with gentleness and love. . . . His was an active, a useful and a beautiful life."

Doctor Hemphill said, "I have known many men and many I have honored and not a few have I loved, but I never knew a man so faithful and so useful in so many ways as was this man."

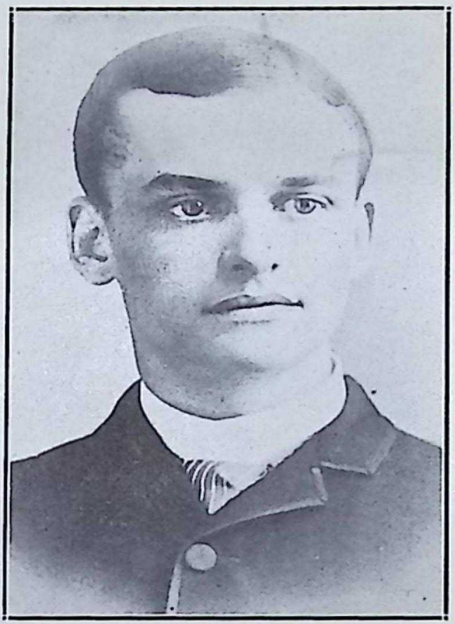
Doctor Lyons closed his eloquent tribute with these words, "But the chief glory of his character was his piety; a rich aureole that radiated from all his other qualities."

Rev. Edwin Muller, D.D.

Professor Muller was the youngest member of the first faculty of the Louisville Presbyterian Theological Seminary. He filled the chair of Church History and Polity and rendered important service in the early years of this now great institution.. He was born in Columbia, S. C., in 1858, and grew to manhood in the wholesome atmosphere of a consecrated Christian home. He was the son of Henry Muller and Hannah Sims Muller.

His father was for many years an elder in the First Presbyterian Church of Columbia, and a director and the treasurer of the Columbia Theological Seminary. During the War Between the States he suffered the loss of almost his entire estate and saw his house reduced to ashes in the fire that destroyed a large part of Columbia after its capture by General Sherman, but with Christian faith and heroism this father and his good wife began life afresh and reared a large family to be a blessing to the church and state.

Doctor Muller's early education was secured in Governor Thompson's famous Academy. He was a good student and thoroughly prepared for college. The South Carolina University of his native state



REV. EDWIN MULLER, D.D.
Professor Church History and Polity,
1893-1901

was at that time under control of the Carpet Bag Government and so he with a company of South Carolina boys entered Union College at Schenectady, N. Y. He graduated with the second honor of his class in 1879 and was elected to the Phi Beta Kappa fraternity.

Returning home he spent two years teaching in a classical school. He had already decided to spend his life for Christ in the ministry of the Gospel. The seminary in his own city having been, on account of financial difficulties, suspended he entered the Princeton Theological Seminary in 1881. When the Columbia Seminary was re-opened in 1882 he entered the middle class of this institution and graduated in May, 1884. He was then ordained and installed pastor of the Orangeburg, S. C., Presbyterian Church, which he served with fidelity from 1884 to 1888. During his pastorate here he was married to Miss May Glover of his native state. She has been to him a real help-meet in every good work.

He was the beloved and successful pastor of three other churches, viz: Westminster Presbyterian Church of Louisville, Ky., 1888-1901; First Presbyterian Church of Lexington, Ky., 1901-1918; Camden, S. C., Presbyterian Church, 1918-1827.

The Westminster Church was organized out of a mission of the Second Church. It was a new and difficult work in which he displayed in a high degree those qualities of a Christian minister so necessary to his success, faith, courage, diligence, fidelity, and sound judgment. He gathered about him a band of faithful men and women, few in number but of heroic spirit. After twelve years of faithful service he left the young church self-supporting, active and efficient, with a fine lot, a good building, and a fair prospect of growth. This is all the more worthy of note when it is recalled that during the last eight years of this pastorate he was also a teacher in the Louisville Seminary and clerk of the faculty. When the Seminary was organized in 1893, Doctor Muller was elected associate professor of Church History and after two years he was elected full professor, and so continued to be until the spring of 1901 when he accepted a call to be associate pastor of the First Presbyterian Church of Lexington. When after two years of invalidism, Dr. W. F. Bartlett, the beloved pastor, passed to his reward, Doctor Muller was continued in the pastoral charge of this important church.

The Board of Directors accepted his resignation from the Seminary early in 1901 and passed the fol-

lowing resolutions: "The Board heartily commends him as a minister of the Gospel, delivering with power its messages of grace, and bearing witness in his own life to its elevating and controlling influence, and feels assured that his ministry in his new field of labor will be largely successful."

His ministry in this new field at Lexington was thus described by a distinguished friend, "He at once took rank as one of the strongest biblical and spiritual preachers of his city and state. He was loved and honored as few ministers have ever been. After eighteen years of distinguished service in this pastorate he went to Camden, S. C., where his combined scholarship and loving heart made him the object of the warm affections of a loyal people for six years of happy ministerial service."

The state of his health made it necessary that he should resign his church at Camden and suspend all active service in the ministry for a few years in order to regain his former good health. This good advice of his physicians has been fully realized in his recovery to the joy of his many friends. And now after forty-three years of consecrated ministry in positions of prominence and responsibility he is making his home in the city of his birth among kindred and a large circle of admiring friends.

Doctor Muller was moderator of Synod of Kentucky in 1895. He received his D.D. degree from Westminster College in 1895 and at a later date was offered the same degree by Union College, N. Y.

A member of the first faculty of the Louisville Seminary has written of Doctor Muller as follows, "In his office as professor in the Seminary he gave proof of possessing gifts in the art of teaching beyond the ordinary. He was a student and always came to his classroom fully prepared. While sympathetic in every way with his students he expected from them diligent study and adequate preparation. While he was the youngest member of the faculty he did not suffer in comparison with his older brethren in scholarship, fidelity, efficiency in the classroom, and in all the duties of his position.

"During those first years of the Seminary with its many trials, Doctor Muller was never wanting in consecration, courage and self-denial. He served for several years without compensation and then received only a modest recognition in salary. The Faculty and the Board of Directors have paid high tribute to him, and his name and his services will, through passing years, be associated with the life and work of Louisville Seminary."

Blessed is the man, who cheered with the mem-

ories of a fruitful ministry, enriched with the affection of loving friends, and while waiting for the opening of the gates of gold, feels that he is still of service in the world. Se we are told, "Doctor Muller continues to live that happy useful life that marked the earlier years of his ministry."

Rev. Thompson McDonald Hawes, D.D.

Professor Hawes was one of the most gifted, useful and beloved members of the first faculty of the Louisville Presbytery Theological Seminary.

His gifts were of a high order and rich variety. His education and experience were unique and fitted him in a peculiar way for the important place he was to fill in the Seminary and the ministry. His winsome personality, his bright and cheerful piety, his sweet and sunny disposition and his thorough consecration to the Master and his work were an inspiration to his students and to all who came within the circle of his influence.

Few men in any seminary or pulpit have exerted a more wholesome influence over a larger number of young lives than did this earnest and many-sided man, who was Professor of Elocution for twenty-six years in two theological seminaries and pastor of a growing city church, all at the same time. When he "finished his course" he had taught in the Southern Baptist Seminary thirty-five continuous years and had taught ninety-five per cent of the faculty and more than four thousand students of that institution, besides all those he reached and influenced during the twenty-six years that he was

REV THOMAS M. HAWES, D.D.
Professor in the School of Public
Speaking, 1893-1919.

Professor in the Louisville Theological Seminary and pastor of the Highland Presbyterian Church.

During the first years of this young and struggling Seminary he labored earnestly and joyously for its success, and with small financial remuneration. He saw it grow into one of the largest and strongest seminaries in the Southland. At the same time he labored with unsurpassed zeal and wisdom and devotion for the development and growth of the church of which was the beloved pastor. This he saw grow in material equipment and in grace and in membership until it was one of the strongest and largest of the churches in the Synod, a liberal supporter of missions on the foreign field and in the mountains of Kentucky, and the mother of two flourishing young churches in the city of Louisville.

He was born January 1, 1856 in Henryville, Indiana, where his parents, James and Eleanor D. Hawes, were then living. His academic education was received in the school of his town and by diligent self-culture during the following years, was so thorough that no one would have been surprised if told that he was a graduate of Princeton or Harvard.

His ministerial education was secured under the instruction and inspiration of Revs. E. O. Guerrant, D.D., T. D. Witherspoon, D.D., John A. Broadus, D.D., and D. L. Moody, and in the two seminaries in which he was a successful teacher. The first two were his pastors in the First Presbyterian Church of Louisville and the third was the President of the Southern Baptist Theological Seminary where Doctor Hawes began his professorial life in 1884 as teacher of Elocution and the Art of Public Discourse.

His winsome personality coupled with attractive gifts and careful culture secured for him a high place among successful teachers of sacred oratory and brought him a flattering call from one of the strongest seminaries in our country and located in one of our largest cities.

He came to me and explained the situation. After expressing his preference to remain in Louisville he asked me if it was more than probable that our seminary would be opened by the fall of 1893. I answered, "Yes, and we are depending on you to teach our young men how to preach." He thanked me and said, "Then I will decline that call."

He had already decided to devote his life to the ministry of the Gospel in the Presbyterian Church

largely as the result of the revival of 1888 and of the series of lectures he delivered to the students in the Moody Bible School, Chicago, and to the students in Mr. Moody's School at Mt. Hermon, Mass.

The year 1893 marked the beginning of the last and most splendid chapter in the life of Doctor Hawes. That year he began his great work as Professor of Elocution in the Louisville Presbyterian Theological Seminary, without surrendering a similar position in the Southern Baptist Seminary, and that year he was ordained by the Presbytery of Louisville and installed pastor of the Highland Presbyterian Church.

After twenty-six years of strenuous and joyous ministry in these three relations his health demanded a protracted period of rest, which his church and the seminaries gladly granted. The first half of this vacation was drawing to its close when, at Oakland, Maryland, Friday morning, August 29, 1919, he heard the Master call, "Well done, good and faithful servant; enter thou into the joy of thy Lord." His devoted wife, to whom he was greatly indebted for his signal success, especially in the pastorate, brought his body to Louisville, where after appropriate memorial services it was laid to rest, by loving

hands and sorrowing hearts, in beautiful Cave Hill Cemetary.

In 1898 he received from the Central University of Kentucky the degree of Doctor of Divinity, and in 1907 he was elected Moderator of the Synod of Kentucky. From Doctor Mullen, President of the Southern Baptist Seminary, and from Doctor Robertson, Professor in that Institution, and from many other admirers of Doctor Hawes have come the warmest words of appreciation of his personality, his piety, his preaching ability, his pastoral success, and his skill and wisdom and power as a teacher.

The following from the minutes of the faculty of the Louisville Presbyterian Theological Seminary was written by Doctor Hemphill and expresses the estimate of all who were intimate with Doctor Hawes, "Doctor Hawes was richly endowed for the work of the ministry. His mental powers were of a high order. His sympathies were warm, his temperament cheerful and hopeful, and his religion bright with the joys of salvation. He excelled alike in the pulpit and in the varied duties of the pastor. The value of the service he gave to this seminary is beyond estimate."

CHAPTER V

Consolidation

AS A RESULT of a number of unofficial conferences of mutual friends of the two Synods of Kentucky, an agreement was reached by the governing boards of the Louisville Presbyterian Theological Seminary and the Danville Theological Seminary, and the governing boards of Central University and Centre College for the consolidation of these seminaries under the name of the Presbyterian Theological Seminary of Kentucky, with location in Louisville and for the consolidation of these colleges under the name of the Central University of Kentucky with location at Danville. By this agreement the consolidation of the seminaries and also of the colleges was made dependent upon the consolidation of both classes of these institutions.

The agreed plan of consolidation having been properly approved by the governing boards was submitted for approval and adoption to the Synod of Kentucky (U. S.) and to the Synod of Kentucky (U. S. A.) at meetings called for this special pur-

pose in Louisville, Kentucky, April 23, 1901. After careful consideration and ample discussion the Articles of Agreement for consolidation were approved and adopted without opposition by the Synod of Kentucky (U. S. A.): And they were approved and adopted by the Synod of Kentucky (U. S.) with a limited opposition represented by Rev. E. W. Bedinger, D.D., who gave notice of complaint to the General Assembly of the Presbyterian Church in the United States.

The only reason given for this action of consolidation as recorded in the Articles of Agreement reads as follows: "It is believed that the best interests of both institutions and of the churches that control and sustain them will be conserved and promoted by the consolidation of such institutions under the terms and conditions herein set forth."

Articles of Agreement

Along with those provisions that are common to the Constitutions of theological seminaries, such as name, location, etc., the following articles are distinctive, forming a part of the history and regulating the future policy of this Institution:

Article 4 provides that the Kentucky Seminary

shall hold all property and funds in trust "for the education and training of young men as ministers of the Gospel according to the Confession of Faith, Catechisms and other Standards of the Presbyterian Churches aforesaid, and provided, however, that such training and education shall at all times be in accordance with those Standards which are now common to both of said Churches, and with such modifications thereof, if any, as may hereafter be made and adopted by both of said Churches; but said Seminary shall not adopt, authorize or pursue any course of education or training which is not in accordance with those Standards which are now common to both Churches and modifications thereof which may hereafter be made by both and shall thereby become common to both Churches."

Article 6 reads as follows: "The management and control of said Kentucky Seminary shall be vested in a Board known as the Board of Directors of the Presbyterian Theological Seminary of Kentucky. Said Board shall consist of twenty-four members, unless and until the number of said Board shall be changed (which may be done) by agreement" of the contracting Synods. This article also provides that one-half of the members of the Board shall be chosen by the Synods of Kentucky and

Missouri (U. S.) and one-half by the Synod of Kentucky (U. S. A.).

"The election of directors by the said Synods respectively shall be submitted to each of the General Assemblies herein above mentioned at their next annual meeting respectively, and if either of the said Assemblies at said meeting, by resolution object to and disapprove of such election the same shall not become effective or shall cease to be effective, from and after the time when said Kentucky Seminary shall, in writing have been notified of such disapproval."

Article 7 vests in the Board power to elect officers, professors, teachers, and employees generally; and to adopt a constitution and by-laws for the government of the Institution, "Provided, however, that it shall have no power to adopt any rule or regulation in conflict with this agreement or with any joint resolution or agreement between the said Synod of Kentucky and said Synods of Kentucky and Missouri." "The election, appointment, or transfer of any teacher or professor in said Seminary shall be submitted to the said General Assembly of the Presbyterian Church in the United States of America and the General Assembly of the Presbyterian Church in the United States at their next meetings

respectively, and if either of the said bodies shall at said meeting by resolution object to or disapprove of such election, appointment, or transfer the same shall not become effective, or shall cease to be effective from and after the time when the said Seminary shall in writing have been notified of such disapproval. In the event of the violation by said Kentucky Seminary of the terms of these Articles of Agreement, or of the misuse or diversion of the funds or property held by said Seminary then either of the General Assemblies shall have power to proceed against such violation, etc."

Article 9 reads, "This agreement shall not be altered except with the concurrence of the board of directors, of said Synod of Kentucky, and said Synods of Kentucky and Missouri, respectively, any alteration so made and agreed upon shall be submitted to each of the said General Assemblies above mentioned at their next regular annual meetings, and unless disapproved at such meetings by one of the said Assemblies the same shall become operative."

The concluding sentence is as follows: "This agreement shall become effective when and not until it shall have received the assent of the four constituent corporations herein named, the General As-

sembly of the Presbyterian Church in the United States of America, the Synod of Kentucky in connection therewith, the Synods of Kentucky and Missouri in connection with the General Assembly of the Presbyterian Church in the United States, and the General Assembly of the Presbyterian Church in the United States."

Action of General Assembly

These articles of agreement having been approved and adopted by the Synod of Kentucky (U. S. A.), and the Synods of Kentucky and Missouri (U. S.), were in May, 1901, submitted to the General Assembly of the Presbyterian Church in the United States and to the General Assembly of the Presbyterian Church in the United tSates of America for their assent. This was granted by the last named Assembly without opposition, and by the General Assembly of the Presbyterian Church in the United States after much discussion through parts of three days and with reluctance on the part of many if not of the majority of the Assembly. There was a majority and a minority report from the committee on Theological Seminaries and a substitute for the majority report which latter motion was amended and then adopted and is as follows:

"That while the Assembly may not wholly approve the wisdom of the consolidation of the two seminaries yet in view of the fact that there was practical unanimity in the Synods of Kentucky and Missouri as to the measure, and because of the safeguards thrown about the contract, this court hereby interposes no bar to such consolidation but gives its assent thereto, leaving the entire responsibility thereof to the Synods of Kentucky and Missouri."

The vote stood 120 for this action, 56 against it, and 12 absent, not voting.

The chief points of the opposition, judging from the two protests with 31 signatures that were admitted to record, were these: (1) There is no provision for such action in the constitution of the Church and it should have been referred to the Presbyteries: (2) It is an abandonment of the distinctive priciples of the Presbyterian Church in the United States: (3) It tends toward organic union with the Presbyterian Church in the United States of America.

Those on the affirmative side in this discussion demurred to these pleas of the opposition as not supported by the facts; and they urged among other considerations these statements in the annual report of the Directors of the Louisville Presbyterian Theological Seminary, viz: "The large and increas-

ing resources of the state college of Kentucky, the concentration of several denominational colleges in the central part of the state and other circumstances have made it appear unlikely that either of the Presbyterian Colleges could maintain a position, and secure the endowment and equipment, demanded by the times. By uniting their forces the Presbyterians can sustain an institution of high order, strengthen Christian influence in the life of the Commonwealth, and promote in many ways the Kingdom of God. They once held the leadership in education in Kentucky, and there seems reason to believe that by this co-operation their former position may be regained. It is not to be forgotten that, though Kentucky Presbyterians are divided into two ecclesiastical bodies, they are kindred in origin, traditions and sentiments, and are alike conservative in their theology and ecclesiastical polity. Being so closely akin and moved by the considerations to which reference has been made they have found it possible to agree with warmest cordiality and almost unanimous judgment to the Articles of Consolidation of their respective Colleges."

I feel no inclination to discuss the merits of these arguments on either side of this question, nor do I think that such discussion could at this time be for

edification. Good and wise men will doubtless hold for all time to come, as they have held in the past, different views as to this action of the General Assembly, and of the Synods of Kentucky and Missouri. As a member of the Board of Directors of the Louisville Presbyterian Theological Seminary to whom these articles of agreement were submitted, and by whom they were approved and submitted to the Synod for favorable action, I most cheerfully bear witness to the purity of the motives of the men who led this movement, to their loyalty to their beloved Church and to its distinctive principles. We were not agreed among ourselves as to all the bearings and possible effects of this action, but we were agreed on one thing, that all things considered this action was right and wise and ought to be taken.

The popularity and prosperity of the consolidated institution and its progress in rendering a larger service to the Church may be claimed as justifying this consolidation. Whether or not the claim be admitted, it must be remembered that the justification for this action was contained in the peculiar conditions that confronted the Boards when they recommended consolidation to the Synods for their adoption.

Thus the Louisville Presbyterian Theological

Seminary, after eight years of unprecedented growth and development, and with a record for service of which any institution might with holy pride give thanks to the Great Head of the Church, passed under a new name into a new relation with larger resources and a future bright with widening vision of service to the Church.

CHAPTER VI

The Kentucky Seminary

AT THE time consolidation was effected there were many earnest Christian friends who were concerned with the question, "Will It Work?" The answer to that question has been given in the history of the seminary since the year 1901. For the benefit of those who may not be familiar with that history it seems proper that this short chapter should be added. For obvious reasons it contains only a brief resume of the most important events that marked this period of twenty-eight years. Some things are doubtless omitted that some readers may think should have been included, but it is hoped that enough is recorded to serve the purpose of the author and to satisfy the large majority of those who are intimately interested.

Pursuant to the Articles of Agreement and the resolutions of the controlling Synods, a meeting of the Board of Directors was promptly held and orders taken for the opening session of the Consolidated Institution in the Seminary building in the city of Louisville and under the name of "The

Presbyterian Theological Seminary of Kentucky." Under this name the Institution enjoyed twenty-seven years of peace and prosperity, and then for reasons satisfactory to all concerned this name was supplanted by the original name of one of the consolidated seminaries, the Louisville Presbyterian Theological Seminary.

The Board of Directors in 1902 consisted of twenty-four members divided into four classes of six members each and elected as follows: twelve members by the Synod of Kentucky, U. S. A., and seven members by the Synod of Kentucky, U. S., and five members by the Synod of Missouri, U. S. When in 1916 the Synod of Appalachia, having accepted the invitation to joint control, with the right to elect two members of the Board of Directors, the Synod of Missouri reduced their number of Directors from five to three. When in 1922 the Synod of Alabama accepted the invitation to joint control, with the right to elect three members of the Board, the charter of the Seminary was again changed and so amended as to read, "That the Synod of Kentucky in connection with the Presbyterian Church in the United States of America shall elect one-third of the Directors of the Seminary, and the Synods of Kentucky, Missouri, and Appalachia in

connection with the Presbyterian Church in the United States, together with any other Synod or Synods of the said Church that may be hereafter associated with these Synods in the control of the Seminary, shall elect two-thirds of the Directors. That the number of Directors be changed from twenty-four (24) to thirty-six (36), etc."

Under this amendment the Synod of Kentucky, U. S. A. elects twelve Directors, the Synod of Kentucky, U. S., elects nine, and the Synods of Alabama, Missouri and Tennessee, U. S., elect three each, and the Synod of Appalachia, U. S., elects two; making a total of thirty-two (32). It is worthy of note that the Synod of Appalachia elects members to the Board of Directors of the Union Seminary in Virginia, as one of the controlling Synods of that Institution, and that the Synod of Alabama elects members to the Board of Directors of the Columbia Seminary at Decatur, Georgia, as one of the controlling Synods of that Institution.

In the year 1928, two changes were made in the charter. By the one the name was changed from the Presbyterian Theological Seminary in Kentucky to the Louisville Presbyterian Theological Seminary, and by the other, "When a Professor has reached the age of seventy (70) years his chair shall be ipso

facto vacated," and he shall be retired on an annuity of $1800.00.

This same year of 1928, being the seventy-fifth anniversary of the founding of the Danville Seminary and the thirty-fifth anniversary of the founding of the Louisville Seminary and the twenty-seventh anniversary of the consolidation of these two Seminaries, was made a " Red Letter" year by a great celebration wisely planned and splendidly executed.

Faculty

The faculty of the consolidated Seminary consisted of all the professors of the Danville and of the Louisville Seminaries at the time of the consolidation, as follows: Rev. William Hoge Marquess, D.D., LL.D., Rev. Francis R. Beattie, D.D., LL.D., Rev. Charles R. Hemphill, D.D., LL.D., Rev. Thompson M. Hawes, D.D., Rev. Clarence K. Crawford, D.D., Rev. Claude H. B. Martin, D.D., and Rev. John M. Worrall, D.D., Professor Emeritus, who died December 30, 1913, in the eighty-ninth year of his age.

There have been three incumbents of three important departments of work in this Seminary since 1901. In the chair of Church History the Rev.

Claude H. B. Martin, D. D., was professor until his death April 22, 1902. He was succeeded by the Rev. Henry E. Dosker, D.D., of the Reformed Church in America, who served with ability until his death, December 23, 1926. The present incumbent, Rev. Andrew Karr Rule, D.D., was elected in 1927 and is sustaining the high standard of efficiency set by his distinguished predecessors.

The chair of Theology and Apologetics was filled by the Rev. Francis R. Beattie, D.D., until his death, September 3, 1906, and then by his successor the Rev. Robert Alex. Webb, D.D., from 1908 until his death, May 23, 1919. The Rev. Thornton Whaling, D.D., was then called from the Presidency of Columbia Theological Seminary and rendered distinguished service from 1921 to 1929, when he resigned.

The chair of the English Bible was filled by the Rev. William Hoge Marquess, D.D., until his health required a change of climate and then his resignation was with great reluctance accepted in 1911. His successor, Rev. J. Gray McAllister, D.D., a former President of Hampden-Sidney College, rendered excellent service from 1911 to 1924 when he resigned to accept a professorship in the Union Seminary of Virginia. The present incumbent, Rev.

Andrew W. Blackwood, D.D., entered upon the work of this department in 1926 and has shown eminent fitness for this very important chair. He has signified his acceptance of a call to Princeton Seminary to take effect in 1930.

The chair of Old Testament Exegesis was filled by Rev. Clarence K. Crawford, D.D., until his resignation in 1909, and then by the Rev. Jesse Lee Cotton, D.D., who is still giving a good account of himself after these twenty years of valuable service.

The work so satisfactorily carried forward by Rev. T. M. Hawes, D.D., from the first session of the Louisville Presbyterian Theological Seminary in 1893 until he entered into his eternal rest, August 29, 1919, was for two years cared for by Doctor McAllister in addition to his regular professorial duties, and then in 1921 the Rev. R. Inman Johnson, D.D., was added to the faculty as Instructor of Public Speaking and Music.

The department of Religious Education, Sunday School, Young People and Church Efficiency was added to the curricula as a result of the splendid gift of the Mary Hamilton Duncan Memorial Fund by Mr. William G. Duncan and children. This chair was filled by the recently elected president, Rev. John M. Vander Meulen, D.D., from 1921 to 1923,

and then by Rev. S. W. McGill, D.D., to 1925, and then by the Rev. Lewis Sherrill, D.D., who has made an enviable record for himself in this department.

The next new department added to the curricula was that of Missions and Evangelism supported by the Reynolds Memorial Fund and to which the Rev. Charles H. Pratt, D.D., was elected as the first professor in 1924.

The chair of Homiletics was endowed by Mrs. Arthur O. Hodges to the memory of her former husband, the Rev. Herrick Johnson, D.D., and to this chair President Vander Meulen was assigned and will continue in charge even after a suitable successor shall be chosen for the high office of President of the Seminary.

When Doctor Vander Meulen's large and eminently successful work as President is remembered, it is really surprising that he could find so much time for classroom work and in which he is so efficient.

From this brief sketch of the faculty of this Institution we note this outstanding fact: that while there have been deaths and resignations, transfers and additions, the Rev. C. R. Hemphill, D.D., enjoys the distinction of being the only member of the faculty today who was a member of the first faculty of the Louisville Presbyterian Theological Semi-

nary in 1893, and the only living member of the faculty of the consolidated Seminary in 1901.

He was also the first President of this Seminary and served with great acceptance and efficiency from 1910 to 1920. During these ten years of administrative there was no abatement of his energy in the duties of his professorship. When his resignation was accepted he was elected to the office of Dean, and the Rev. John M. Vander Meulen, D.D., was called to the high office of President of the Seminary. This proved to be an excellent selection. Doctor Vander Meulen served with distinction from 1920 until he resigned in 1928 to "take effect as soon as a suitable successor could be secured." By the special request of the Board he continues to perform the duties of President and also of the Professor of Homiletics. He is showing himself quite equal to the double task and no haste seems desirable in securing a new president.

The Seminary was highly favored on several occasions in having the valuable services of such men as the Rev. Angus R. Shaw, D.D., the Rev. Dunbar H. Ogden, D.D., and the Rev. Finley D. Jenkins, D.D., who for short periods filled with marked ability temporary vacancies in the teaching staff.

The Librarian, Rev. Edward Warren, D.D., ren-

dered devoted and efficient service for more than a quarter of a century following the consolidation in 1901.

The Treasurer, John Stites, Esq., contributed largely to the financial prosperity of the Seminary, by giving generously of his valuable time and wise counsel and consecrated business ability during all these twenty-eight years.

Students

Some of our most consecrated missionaries in the home and in the foreign field, and some of the choicest of our pastors in city, town and country, and some of the most influential and useful ministers in the educational and other spheres of Christian service pursued their studies and received their inspiration and training in the classrooms of the Kentucky Seminary, which was and is now the Louisville Presbyterian Theological Seminary.

The student body of this Seminary has always been of the highest class both as to mental ability and Christian character. While composed for the most part of choice young men from nearby Synods there have been also representatives from many states and from almost every section of our country, and of not a few foreign countries.

There was an average annual attendance of 47 students and of nine graduates for the first nine years after consolidation, (1901-1910). For the second period of nine years the average attendance was 61 with 11 graduates; and for the third period the average attendance was 76 with 15 graduates, making an average attendance for the 27 years of 57 students with 12 graduates.

From the Board's first annual report we find there were 51 students enrolled of whom five were post graduates; there were 14 who received the B.D. degree and four who received certificates for partial courses.

The report closes with these words, "the first year of the Presbyterian Theological Seminary of Kentucky has been characterized by a spirit of perfect harmony under the divine blessing, in the board, in the faculty and in the student body, and is auspicious of a growing career of large usefulness to Christ and His Church."

This spirit of harmony has marked the history of this institution to this present time.

Material Growth

The growth and development of this institution in equipment and financial resources has been worthy

of all praise. It proclaims in no uncertain notes the generous liberality of its friends and their confidence in the wise and effcient administration of those in charge of its affairs.

During the years preceding the administration of Doctor Hemphill as the first president of the Kentucky Seminary a number of elegant buildings were erected including the Haldeman Hall, the Refectory, the Barrett Library, the Harbison Chapel, the Grant-Robinson Administration Building and the Todd Memorial east wing, which last completed the quadrangle. This quadrangle is rated as one of the most beautiful and imposing structures of its class in America.

The funds had increased to more than $750,-000.00.

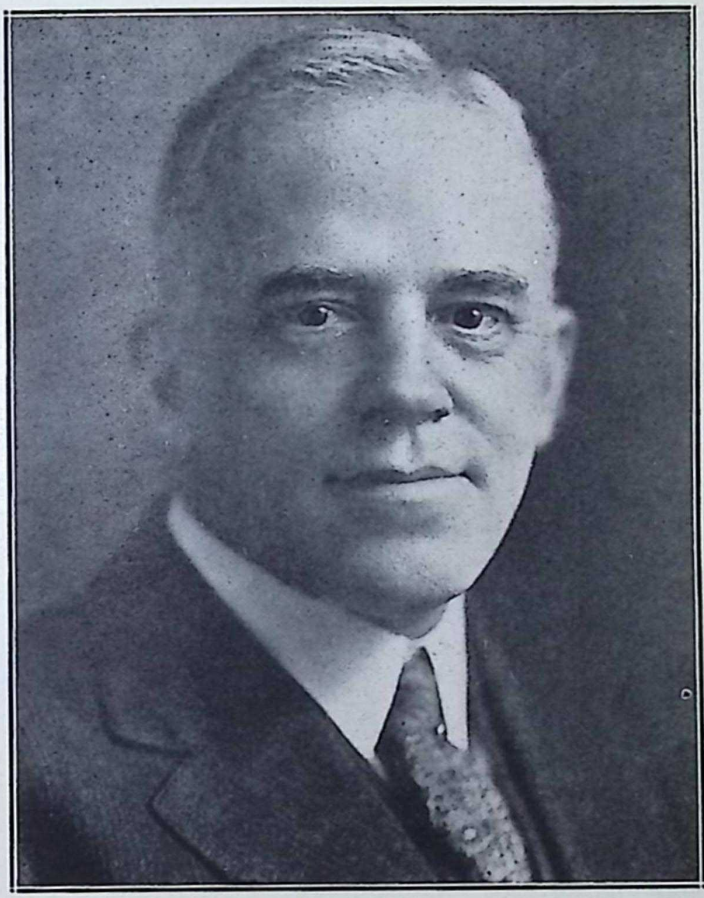
During the ten years of Doctor Hemphill's administration as president (1910-1920) other additions were made by loyal friends to this splendidly equipped seminary including The Shuttlesworth Gymnasium, the Booker Clock and Westminster Chimes, and a pipe organ for Harbison Chapel. Several thousand dollars were added to the endowment and other funds including $50,000 contributed by friends of the Seminary in Louisville and vicinity for "The Charles R. Hemphill Foundation." The

curricula was enlarged by the addition of four new courses of study. The popularity of the Seminary was greatly increased. The clientele was extended by the addition of the Synod of Appalachia to joint control of the Seminary. All of this and more also notwithstanding the distractions of the World War that occurred during Doctor Hemphill's administration.

Rev. John M. Vander Meulen, D.D.

When Doctor Hemphill's resignation as president was accepted and he became the Dean of the Faculty, it was felt that to find a suitable successor for the presidency was a serious problem. Such a man, however, was soon found in the person of the Rev. John M. Vander Meulen, D.D., whose administration since 1920 has been a signal success.

The following is taken from "Who's Who In the Presbyterian Theological Seminary at Louisville, Ky." "Doctor Vander Meulen is a son of the manse. His grandfather was one of the founders of the Free Church of Holland, and one of the chief leaders of the Great Dutch Immigration of 1847, which, according to competent authority, is comparable with that of the Pilgrim Fathers of 1619. Like them, these men sought and found in this land the religious



REV. JOHN M. VANDER MEULEN, D.D., LL.D.
President of the Seminary, 1920—; Professor Religious Education and Young People's Work, 1921-1923; Professor Homiletics, 1925—.

liberty denied them at home. His father was a prominent minister of the Dutch Reformed Church in Michigan, . . . (Doctor VanderMeulen is) a man man of winning personality, a preacher of rare gifts, a magnetic teacher. He is an inspiring leader of young men, and wields a strong and ever increasing influence not only in the Seminary but in churches, schools and colleges."

When in 1928 his resignation as president was accepted to take effect as soon as a suitable successor could be secured and in order that he might give his whole time to teaching, it was found that the Seminary had continued to grow in the confidence of the church. The clientele had been extended by by the admission of the Synods of Alabama and Tennessee to joint control. The curricula had been enlarged. The attendance of students had been increased beyond any previous year and the funds had grown to more than $1,200,000.00. These funds included $86,000.00 contributed by the Second Church, Louisville, for the endowment of the chair of New Testament Exegesis in honor of the Rev. C. R. Hemphill who had been their pastor from 1885 to 1899. They included endowments for six professorships, the G. H. Mourning bequest, the Bingham Memorial Dormitory, six fellowships,

twenty-four scholarships and other amounts for specific and for unspecified objects.

This is a record for which any man might well give humble and highest praise to Him from whom cometh all success in His service and for which Doctor Vander Meulen will be held in high honor by a grateful and appreciative church.

A New Location

The locating of a Seminary, like the naming of a baby, is always interesting and sometimes exciting. It was so with those who had in charge the selecting of a site for the Presbyterian Theological Seminary during the first years of the last decade of the nineteenth century.

There were those who urged and with good reasons, that the Seminary should be located in one of the attractive suburbs of the city of Louisville. Others with reasons equally good urged that the Seminary should be located near the center of the city where it would attract the attention and enlist the financial interests of the people. It was decided that for the present necessities the latter reasons should prevail, but with the hope that the time would come when the Seminary might have a suitable and satisfactory suburban home.

That time seems to have arrived in the good providence of God, judging from the public announcement of Doctor Vander Meulen, President of the Seminary. At the annual meeting of the Board in 1927, a committee was appointed to find a new site for the Seminary. The site desired should contain an ample campus with quiet and beautiful surroundings and yet so accessible to the churches and other advantages of the city that the students could take advantage of these for inspiration and service to their spiritual profit.

Dr. Charles H. Pratt, Professor of Missions and Evangelism, found this ideal spot in a twenty-acre tract of land located on Cannons Lane and opposite the new Seneca Park. He and his three friends, Mr. R. S., Mr. C. K., and Mr. A. D. Reynolds, purchased this site at a cost of $50,000.00 and presented it to the Board for the future home of the Louisville Presbyterian Theological Seminary. In recognition of this generous gift of these devoted friends this new site will be called the Reynolds-Pratt Campus.

It is the purpose of the Board, as soon as the way is clear, to transfer to this new site the present structure, which with its Oxford quadrangle is "one of the show places of the city," and the admiration

of all who can appreciate the exquisite beauty of Gothic architecture. All the memorials erected in the present structure will be conserved in the removal to the new campus.

By this action the Seminary will be carrying out the original purpose of its founders. It will also continue to have for a neighbor the Southern Baptist Seminary which was removed not long since from Broadway and Fourth Avenue to a site in close proximity to the Reynolds-Pratt Campus.

The progress of Presbyterian Theological Education in Kentucky from the days of the "Approved Divine," to the Louisville Presbyterian Theological Seminary, is history that calls for devout gratitude and praise to the Great Head of the Church, who has heard the prayers and blessed the labors of his people wondrously. May it not also be a prophecy of the larger and more glorious ministry, that this and the other three Seminaries of our Church are called of God to render toward the larger progress of His Kingdom and the hastening of the coming of the King in his glory?

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